

Christianity at a Glance



Mohammed Ahmed Omar

**When reason turns against man
Man turns against reason**

Christianity

at a

Glance

By: Mohammed Ahmed Omar

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

میری کاوش قبول ہو یا رب
میری کمزوریاں شمار نہ کر
واسطہ تجھ کو تیری رحمت کا
میرے عیبوں کو آشکار نہ کر

May thou accept my endeavours, O my Lord!

Take not into account my shortcomings,

To thou I beseech for thy mercy,

Let not come to surface my faults, I prey.

بکریہ اللہ اعلم

کرم خواہ صاحب کا یہ کھنپ خاک رنہ جسم جسم
مسطحہ کی ہے۔ یہ موصوف نے پہلی محنت سے
جماعتی لکچر میں منتشر حوالہ جات کو ایک ترتیب
کے ساتھ یکجا کرنے کی صورت میں پیش کیا ہے۔ اس لحاظ
سے عیسائیت سے متعلق عنادین کے متعلق ایک
مجموعہ کتاب تیار ہو گئی ہے۔ آپ نے جو استدلال
کیے ہیں ان کے حق میں مسئلہ متواہد پیش کیے ہیں
اور ہر بات حوالہ کے ساتھ درج کی ہے۔ اور پہلی بات
اس کتاب کی انادیت کو سراہنے والی ہے
اللہ تعالیٰ موصوف کا کادرس قبول فرمائے اور نافع الناس
بنائے۔ آمین

خاک

خواجہ

نصیر احمد خان

آستانہ جامعہ اہل بیت

بسم اللہ الرحمن الرحیم - محمدؐ و اہل علیؑ رسول اللہ صلی اللہ علیہ وسلم
و علیؑ علیہ السلام

آزاد کریم نے صدیوں قبل یہ سچ لکھ کر رکھا تھا کہ آئندہ زمانہ میں کثرت سے کتب کی
انکشت کی جائے گی۔ چنانچہ فرماتا: "وَيَأْتِي السُّحُفُ تُنْشَرُ" یعنی ایک ایسا دور دنیا میں
آنے والا ہے جس میں صحیفے یعنی کتابیں کثرت کے ساتھ لکھ کر پھیل جائیں گی۔ چنانچہ ہم جس
دور میں سے گذر رہے ہیں یہ دور ہے جس کا یہ سچ لکھ کر رکھا گیا تھا کہ پچھلے کی گنتی تھی۔
آج صحت ایک دن میں اہل صحت ایک شہر میں جس قدر کتب، رسائل اور اخبارات کی انکشت
کے جتنے تھے قبل ازیں پوری تاریخ انسانی میں من حیث المجموعہ بھی اس قدر کتب تحریر نہیں کی
گئی ہوں گی۔

دوسرے دور میں عیسائیت کے بارہ میں بھی بکثرت کتب لکھی گئی تھیں۔ اور

ایسا کیوں نہ ہو تاہم دور حضرت اقدسؑ میں جو عہد علیہ السلام کا دور ہے جن کا دعویٰ
ہے کہ ہفت عیسائی کی آمد ثانی ان کی ذات کے ذریعے سے واقع ہوئی اور یہ سچ لکھ کر رکھا گیا تھا۔
آج کے حقیقی عیسائیت کی تعلیم دنیا کے مسیحیوں کی اور یہ نظریہ دنیا کے مسلمانوں کے لئے رکھا گیا
ہے کہ ہفت عیسائی علیہ السلام صلیب پر فوت ہوئے بلکہ زندہ اُٹارے گئے اور بالآخر ایک بڑے
سال کی شرمینہ کشمیر کے پایہ تخت کسری نگر میں فوت ہو کر کسری نگر کے محلہ خانیار میں دفن ہوئے۔
یہ سچ کہ جو عہد عیسائیت دراصل وہ مذہب نہیں جو ہفت عیسائی علیہ السلام نے پیش کیا
بلکہ یہ مذہب دراصل لوگوں کے ایجاد ہے اور اس کا ہفت عیسائی علیہ السلام کے ساتھ
کوئی تعلق نہیں۔

عفت مسیح و محمد علیہ السلام کے بعد آپ کے متبعین نے بھی اس موضوع پر

معتقد کتب تحریر کیں۔ دیگر زبانوں کے علاوہ انگریزی میں بھی اس موضوع پر بکثرت
کتب تحریر کی گئیں۔ جو کتاب بیک وقت نئے زاویے سے عیسائیت کا جائزہ لیا گیا، اور حقیقت
حال قاری کے سامنے پیش کرنے کی کوشش کی تھی۔

خاکہ رنے مارک ہائشہ جو ارمیاہ کی کتاب کا شروع سے آخر تک مطالعہ کیا ہے۔

راشٹر نے ایک نئے انداز میں حقیقت حال پر روشنی ڈالنے کی کوشش کی ہے۔ انہوں نے حوالہ
جات سے بھی اپنی کتاب کو مزید کیا ہے نیز عقلی اور بے غشی دلائل کے ذریعہ بھی اپنے موقف
کو واضح کیا ہے۔ بالخصوص تبلیغ کے میدان میں داعیان الہائے کے لئے یہ کتب جو نہایت ہی
مفید ہے۔ راشٹر نے اس کتاب میں مختلف عقلوں کے تحت بائبل کے حوالہ جات ایسے انداز
میں جمع کر دیئے ہیں کہ جس کے نتیجہ میں یہ کتاب ایک مزاحمت کی حیثیت اختیار کر گئی ہے۔
امید ہے کہ یہ کتاب بہتوں کی راہنمائی کا موجب ہوگی اور تبلیغ کے میدان میں اہل داعیان
الہائے کے لئے مفید ثابت ہوگی۔

ڈاکٹر محمد جلال شمس
انچارج ٹرکس ڈسٹریکٹ کنڈلن

22.12.2008

29th October 2008

I am returning your book after reading it and making some notes. I read it with very great interest and found it to be clear in its argument throughout.

I was impressed with the scope of your examples, background reading and supporting quotations. I appreciate how much work has gone into the book. It has given me insight into Islamic perceptions of Christian texts and the basis of Christian beliefs. I was particularly struck by your logical argument for the continuation of the revelation of God through the revelations contained within the Koran and by your understanding of the continuation of the work of Jesus amongst the dispersed people of Israel in what we now know as Afghanistan.

It is quite clear too, from other sources, that the Christian religion was built up for Political ends and became an elaborated framework for cohesion of what was left of the Roman Empire. Christianity developed, particularly after the Reformation, as a religion that could satisfy different interpretations in a way that Islam, though divided, cannot. The, at times, licentious sect of the very earliest Christians that took hold amongst the underdogs within the Roman Empire has come a long way!

What interests me very much is the input into Christianity from different religious cults and sects.Christianity certainly live with the inconsistencies of their faith, these being the stuff of Sunday sermons and have witnessed some very unusual manifestations of God (particularly in the desert).

Thank you for sharing with me the thought of so many years of your life. My father would have been most interested to read them too. I send best wishes for the publication of your book and greetings to your wife.

Christine Gibbons

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ACKNOWLEDGEMENT

One day I heard a knock on my front door and went to see who it was. I saw a young man with a copy of the Holy Bible in his hand. He told me that he had come to invite me to the Church service which was held regularly in the neighbouring Church. He further invited me to discuss with him if I had any question about the Bible or the Christian faith. I told him that I was a Muslim and did not believe in the Bible. That was my first encounter with Christianity. A few weeks later someone else came to see me from the Church. I got rid of him the same way as I had done the first time. But this time I realized that I had to study other religions if I wanted to prove to myself the truth of my faith. I started to study the Ahmadiyya literature that was available on comparative religions. I was surprised to note that it was not as simple as I thought in the first place. It required years of study of books written by different authors. I started a long and tedious job of serious study and after so many years I still think I do not know enough about world religions.

In few weeks time I knew enough about Christianity and consequently held regular discussions with Christian friends. Sometimes I would invite other friends from the London mosque to participate in those discussions. On one occasion in such meetings the late Aziz Dean Sahib and Mubarik Ahmad Saqi Sahib missionary UK came to my house and conducted a very interesting and refreshing meeting with Jehovah witnesses. These meetings gave me confidence and I learnt to express my point of view effectively.

My knowledgw of the Bible was limited to the verses we used in our discussions with our Christian friends. So I thought I should study the Bible from start to end. That is how the basis for this book was laid. During an audience (mulaqat) with Hazrat Khalifa tul Masih IV, I asked for his permission to write a book about Christianity. He was gracious enough to grant me the permission. .

I had no experience in writing and did not know how to make a start. After my retirement I started working in Jalsa Salana Office. It was my

good fortune that Mansoor Ahmad BT Sahib was also working in that office. I showed him what I had written. He was very accommodating and his advice was very beneficial. Whenever I approached him, he was very obliging and eager to help. It was his encouragement that gave me the confidence to carry on with this task.

In January 2007 I went to Pakistan. During my stay there I went to see Mir Mahmud Ahmad Nasir Sahib principal Jamia Ahmadiyya Rabwah for a personal reason. I happened to mention to him about my efforts in writing a book on Christianity. He immediately sent for Naseer Ahmad Anjam, Sahib Professor of Jamia Ahmadiyya Rabwah, and an authority on Christianity. On his arrival Mir Sahib asked him to look into my book. In spite of a very busy schedule Naseer Ahmad Anjam Sahib agreed to read the book and he was kind enough to write very encouraging remarks about my attempt.

Dr Muhammad Jalal Shammash Sahib was staying at Croydon Mosque. I knew him for a long time. He is very kind to include me among his friends. I mentioned to him about the book I was writing. He was kind enough to express his interest to look into the book and also suggested that I should send a copy of the script to Mir Latif Sahib of Germany who has a very vast knowledge on Christian faith. Both Dr Shammash Sahib and Mir Latif Sahib gave me some very valuable advice and suggested some changes in the text which I found very rewarding and beneficial.

I requested Mr Waleed Ahmad Sahib, Sadr Mujlis Ansarullah UK (2008-2009) to look at the text and give me his opinion and advice. He cordially accepted my request and in spite of a very busy schedule he went through the book with meticulous and detailed examination of the text. His advice was particularly appreciated and changes have been made to the text according to his suggestions.

I would like to thank Mrs Christine Gibbons who was kind enough to look at the text for any language and grammatical mistakes. I am very grateful for her time and effort and her suggestions were highly appreciated.

I would like to acknowledge the help and support I got from Dr Chaudhary Nasir Ahmad Sahib, Officer Jalsa Salana, Azhar Ahmed Mian

Sahib and Malik Hameed ud Din Nasir Sahib. Whenever I needed any advice or moral support, they were always willing and available.

I would also like to acknowledge the help and support I received from my wife Amatul Qudoos. It would have been impossible for me to devote the time and effort required to write a book of this magnitude without her endurance and forbearance. It was her encouragement and support that I was able to finish this momentous task in a very short time.

I would also like to acknowledge the help I received from Rameeza Khalid of Glasgow and Humda Khan of Germany. They both worked very hard with me to check the references.

I would request the readers to remember all those people in their prayers who are in any way associated with the compilation and printing of this book. May God grant them the best rewards in this world and in the Hereafter. Ameen.

Please also remember me in your prayers that may God accept my efforts and may this book be a useful addition to Jama'at's literature. Ameen.

In the end I like to say that due to circumstances beyond my control the publication of this book was delayed for which I apologise most sincerely. I am glad that by the grace of Allah the situation was changed and I was able to have this book printed.

Mohammed Ahmed Omar
Thornton Heath
Surrey

INTRODUCTION

My name is Mohammed Ahmed. I am son of Mahasha Mohammad Omar Sahib. My father was born in a Brahman Hindu family living in a remote village in Tehsil Shakerghar India. He was studying in Guru Kul College Kangra. During summer holidays a group of students accompanied by their teacher came to Lahore and also visited Qadian. While in Qadian they had the honour of meeting Hadhrat Khalifa tul Masih, the second successor of the Promised Masih. During the meeting, Hadhrat Musleh Maud suggested to the teacher to leave some of the students in Qadian to study Islam and he can take the same number of Ahmadi students with him to study Hinduism. Hadhrat Musleh Maud agreed to bear the expenses of both sides. He further suggested that he will never ask the Hindu students to accept Islam but would not put any such restriction on them. The teacher declined and went back to Kangra..

A few months later my father returned to Qadian alone and met Hathrat Khalifa tul Masih II. He asked Hathrat Musleh Maud if he could stay in Qadian and study Islam. Hathrat Musleh Maud agreed and my father started his studies. He studied Arabic and passed his Maulvi Fazal examination from The Punjab University. During this time he was also studying literature on Islam. By that time he was convinced about the truthfulness of Islam and accepted it. After completing his studies my father offered his life for the service of Islam

My father was an authority on Hindu religion. There was no Hindu pundit in the four corners of India who could face him in religious discussion or polemic dialogue.

Hathrat Munshi Karam Ali, a companion of Hathrat Masih Maud agreed to give his daughter's hand in marriage to my father. My parents were blessed with six children. My one sister died in childhood and one brother died at the age of thirteen in a rail accident. One sister and two brothers are now settled in the UK.

After finishing my studies in Pakistan, I worked in Karnafuli Paper Mills

Karachi for some time and then in Imperial Electric Co. Hyderabad before coming to England in 1962. My sister, who is married to Abdul Hameed Ghazi Sahib and was settled in London, accommodated me until my wife arrived in 1966. I was blessed with three sons and one daughter.

My father died in 1968. My younger brothers came to England and then my mother also came to the UK and lived with my younger brother Naseer Ahmad Zafar and his family till her death in April 2003.

I have lived in the London Borough of Croydon all these years as a member of Croydon Jama'at. Ever since the Croydon Jama'at was established, I had the good fortune to serve the Jama'at as General Secretary and as a Tabligh Secretary until the Croydon Jama'at was divided into five Jama'ats due to increased number of members. I also have served as a Zaeem Ansarullah during the tenure of Aslam Javed Sahib as Sadr Ansarullah. Since March 1995, after my retirement, I am serving as a team member of Jalsa Salana Office under Chaudhry Nasir Ahmad Sahib Afsar Jalsa Salana UK. May God accept my humble efforts and give me strength to serve the Jama'at until the end. Amen.

The authenticity of the Bible

The Old Testament was written many centuries before the advent of Jesus. It is accepted by Christians as part of their Scriptures. Several Christian denominations believe it to be a divinely inspired document. A section of Christians consider it to be the actual spoken word of God, although the Bible does not make any such claim.

If a text is not free of contradictions and discrepancies, it cannot be taken as a word of God. The discrepancies only appear when the writer forgets what he has written earlier and may write something contradictory to his first statement, or another writer adds his own ideas into the text, which may be in conflict with the ideas of any previous writer. God has no such problem. He does not forget, therefore, no contradiction can appear in His statements. Any inconsistency found in a religious book is a sure sign of human interference. The cruel and inhumane teaching like killing the entire population of a nation including women, children and even the animals (Deuteronomy 20: 16) cannot come from a Merciful God. We shall look into the Bible to see if there are any contradictions found in it.

According to Muslims all the books revealed to the prophets, no matter when and where they appeared, were perfect according to the needs of the time and people, at the time they were revealed. As humanity progressed and human intelligence developed, a new teaching was required to suit the needs of the time. With the passage of time human interference and interpretation to suit one's own designs distorted the teaching that was originally revealed. It was the same Bible that the Jews were using at the time of Jesus, but different religious leaders divided the Jews into many different sects because of the different interpretations of the Bible. Sometimes those interpretations find their way into the text and become part of the teaching. This kind of interference with text creates discrepancies and distorts the teaching to the extent that it no longer provides the guidance it intended. When that happens, the book becomes redundant, and God sends a prophet either to remove any doubtful additions or a new teaching. The Bible itself points to the fact that there has been interference with its text.

How can you men say: we are wise, and the law of Jehovah is with us'? Surely, now, the false stylus of the secretaries has worked in sheer falsehood. (Jeremiah 8: 8, New World Translation of the Holy Scriptures)

And the burden of Lord shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the Lord of hosts our God. (Jeremiah 23: 36)

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. (Isaiah 24:5).

Now we turn our attention to The Holy Bible to see if there are any inconsistencies found in it.

Contradictions and inconsistencies in the Old Testament

- 1) The sons of Benjamin; Bela, and Becher, and Jediael, three.**
(1Chronicles 7: 6).

Now Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third, Nohah the fourth, and Rapha the fifth. (1 Chronicles 8: 1-2).

Only the name of Bela is present in both the verses. Not only that the number of the sons of Benjamin is different in these verses, but the names do not match either.

- 2) So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulchre unto this day.** (Deuteronomy 34: 5-6).

And the children of Israel wept for Moses in the plains of Moab thirty days; so the days of weeping and mourning for Moses were ended. (Deuteronomy 34: 8).

And there arose not a prophet since in Israel like unto Moses, whom the

Lord knew face to face.

(Deuteronomy 34: 10).

These verses are supposed to have been written by Moses. In the first verse he is talking about his own death and that nobody knows the whereabouts of his grave. In the second verse he is saying that his death was mourned by the children of Israel for thirty days. In the third verse Moses is saying about himself that since his death no prophet of his calibre arose in the Israelites. It is obvious that Moses did not write these verses and that they are a later addition.

3) *And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.*

(Genesis 14:14)

And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure; and they smote them with the edge of the sword, and burnt the city with fire. And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Beth-rehob. And they built a city, and dwelt therein. And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city Laish at the first. (Judges 18: 27-29)

The city of Dan was captured 80 years after Moses, when its name was changed from Laish to Dan. The question arises here that how the name *Dan* appeared in a book written by Moses, when he is relating an incident which took place at the time of Abraham?

4) *And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old.*

(Joshua 24: 29)

So Job died, being old and full of days.

(Job 42: 17)

These references show that the Book of Joshua and the Book of Job are interpolated and both these verses are later additions. In the first verse Joshua and in the second verse Job has written about his own death; which

is not possible unless they both came back to this world to write these lines.

5) *And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.* (Genesis 22: 14)

And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

(Exodus 6: 2-3)

If God revealed His name Jehovah to Moses the very first time, how Abraham could have called *the name of that place Jehovah-jireh*?

6) *And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.* (Genesis 12: 11- 12)

Abraham was seventy-five years of age when God told him to migrate from Haran towards the land of Canaan. (Genesis 12: 4). Sarah was ten years younger than Abraham. (Genesis 17: 17). That makes her sixty-five years old at the time of migration towards the Promised Land. From the time Abraham left Haran, it must have taken him quite a long time as he was travelling with his entire household. On his way, he passed through Sichem going toward the plain of Moreh. God appeared to him and showed him the land which he was going to give to his children. Abraham built an altar unto the Lord and continued his journey towards a mountain east of Beth-el. Abraham built another altar there before he resumed his journey (Genesis 12: 6-8). Famine forced Abraham to go to Egypt. When they were about to enter Egypt, Abraham was apprehensive that the king of Egypt would kill him and take his wife Sarah by force. The question arises here that why would any sensible person kill someone for a seventy years old woman? If Abraham thought his wife to be a *fair woman*, does not mean that everybody else would think the same. The whole story seems incredible.

7) *And Aaron the priest went up into mount Hor at the Commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.*

(Numbers 33: 38)

And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

(Deuteronomy 10: 6)

In the first verse Aaron went to mount Hor *at the commandment of God* and died there. According to the second verse he died at Mosera. How can a person die at two different places?

8) *Therefore Michal the daughter of Saul had no child unto the day of her death.*

(11 Samuel 6: 23).

But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite.

(II Samuel 21: 8)

In the first verse Michal, the daughter of Saul had no children, but in the second verse she had five sons.

9) *So Jehoiakim slept with his fathers: and Jehoiachim his son reigned in his stead*

(11 Kings 24:6).

Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

(Jeremiah 36: 30).

In the first verse, Jehoiakim's son inherited the throne at the time of his father's death but in the second verse, God himself is declaring that nobody of his progeny would inherit the throne. The first verse tells us that when Jehoiakim died, he was buried with his ancestors, but the second verse tells us that after his death the body of the king would be

exposed to the heat of the sun during the day and to frost during the night.

10) *Yet hear the word of the Lord, O Zedekiah king of Judah; Thus saith the Lord of thee, **thou shalt not die by the sword: But thou shalt die in peace:** and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and they will lament thee, saying, Ah lord! For I have pronounced the word, saith the Lord.*

(Jeremiah 34: 4-5)

And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. Then he put out the eyes Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

(Jeremiah 52: 10-11)

In the first verse God declared that the king of Judah will die in peace and will be buried with his ancestors with all the rites and rituals. In the second verse we are told that he was blinded by the king of Babylon and spent the rest of his life in prison.

11) *And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers. **Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years,** and departed without being desired. Howbeit they buried him in the city of David, but not in sepulchres of the kings.*

(II Chronicles 21: 19- 20)

*And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So **Ahaziah the son of Jehoram king of Judah reigned. Forty and two years old was Ahaziah when he began to reign,** and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.*

(II Chronicles 22: 1-2)

Jehoram was thirty two years old when he became the king of Jerusalem, and he reigned for eight years. That makes his age forty years at the time of his death. At the time of his death his youngest son became the king of

Jerusalem at the age of forty two. That makes the youngest son two years older than the father.

12) *And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.* (II Chronicles 21: 17)

And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned. Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri (II Chronicles 22: 1-2)

The name of Jehoram's son, who became king after his death, is different in these verses. The first verse tells that the son and wives of Jehoram were carried away by *the Arabians*, who invaded Judah, but the second verse tells us that all of them were killed.

13) *And there was no more war unto the five and thirtieth year of the reign of Asa.* (II Chronicles 15: 19)

And there was war between Asa and Baasha king of Israel all their days. (Kings 15: 32)

The disparity is so obvious that it does not require any comment from us.

14) *Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.* (Genesis 19: 8)

And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law. (Genesis 19: 14)

Were the daughters of Lot unmarried as mentioned in the first verse; if so then where did the sons-in-law come from?

15) *And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: **this is my name for ever, and this is my memorial unto all generations.*** (Exodus 3: 13- 15)

And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them..

(Exodus 6: 2-3)

What is the real name of God? In the first verse the name of God *I AM* is for ever, in the second verse it is *God Almighty*. The third name is *JEHOVAH*. Why God keep changing his name.

16) *And he said, Thou canst not see my face: for there shall no man see me, and live.* (Exodus 33: 20)

And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. (Exodus 33: 11)

With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then ye were not afraid to speak against my servant Moses? (Numbers 12: 8)

In Exodus 33: 20 we are told that no man can see God and live. In Exodus 33: 11 we read that God spoke to Moses *face to face*. Again, in Numbers 12: 8 God said that He would speak to Moses *mouth to mouth*. Which one of these statements is correct? Can any human being speak to God *face to face* and live?

17) *And it came to pass in an eveningtide, that David arose from of his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child.* (II Samuel 11: 2- 5)

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also. (II Samuel 11: 14- 17)

David, on the other hand, while speaking about God, says:

He brought me forth also into a large place; he delivered me, because he delighted in me. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight. (Psalms 18: 19- 24)

God in response to David's supplications said:

He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. (Psalms 89: 26- 27)

I will declare the decree: the Lord hath said unto me, Thou art my son;

this day have I begotten thee.

(Psalms 2: 7)

The situation is not clear at all. If David was as corrupt as has been described in II Samuel, chapter 11, then the treatment he received from God is beyond one's comprehension. And if God says to David *Thou art my son*; it would falsify the story in chapter 11 of the 2nd book of Samuel. We are inclined to believe the words of God.

18) And the battle went sore against Saul, and the archers hit him: and he was sore wounded of the archers. Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. (I Samuel 31: 3-5)

And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me, And I answered, Here am I. And he said unto me, Who art thou? And I answered him, I am an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

(II Samuel 1: 6- 10)

And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa.

(II Samuel 21: 12)

So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it. And inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse.

(I Chronicles 10: 13- 14)

It was the same person who was killed four times by four different persons and in four different circumstances.

The Old Testament is full of inconsistencies, and it is difficult to choose between them. Then, there are other problems, which are very difficult to resolve.

1) With reference to the creation of this universe, mentioned in the first chapter of Genesis, many questions come to the reader's mind:

*In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, **Let there be light:** and there was light.* (Genesis 1: 1- 3)

On the fourth day of the creation, God once again said:

*And God said , **Let there be lights** in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.* (Genesis 1: 14- 16)

What were the lights that are mentioned on the very first day of creation in Genesis 1: 3, whereas, the source of light was created on the forth day? One question that comes to the reader's mind is that what was the duration of the first, second and third days? Without the creation of sun, the concept of days is inconceivable. The mention of water at this stage is quite unrealistic, as at the initial stage of the formation of the universe only gaseous mass existed.

The Science of Cosmology was developed as a means to study the origin of the universe. Scientists specialising in Astrophysics have attained high degree of knowledge in this field. According to the modern scientific theories, the universe was formed of a gaseous mass, mainly composed of

hydrogen and helium and was slowly rotating. As a result of *BIG BANG* this was split up into multiple fragments. The Holy Qur'an supports this theory of creation of the universe:

Do not the disbelievers see that the heavens and the earth were a closed-up mass, then We opened them out? And We made from water every living thing. Will they not then believe? (The Holy Qur'an 21: 31)

Then He turned to the heaven while it was like smoke, and said to it and to the earth: 'Come ye both of you in obedience, willingly or un-willingly'. They said, 'We come willingly in obedience'. (The Holy Qur'an 41: 12)

The Specialists believe that some of those fragments were so large in dimension that they were up to 100 billion times larger than the mass of the sun.

A further disintegration of these great masses produced the stars and galaxies. These fragmented bodies were rotating more rapidly and consequently magnetic fields and radiation commenced the condensing process and the gravitational forces started to function. The formation of our solar system, according to specialists in Astrophysics, took place just over five billion years ago. The planets and the Earth were formed due to further fragmentation of the *primary nebula*.

About 3.5 billion years ago the surface of the earth cooled enough to allow the formation of atmosphere. Seven hundred million years ago the animals appeared in the form of flatworms, jelly fish and algae. Water Plants showing numerous varieties of structure and size started to grow. Creatures with hard shells appeared 130 million years later. Mammals evolved from some reptiles about 200 million years ago.

We know that the change of seasons occurs due to the tilting of the earth to one side while circling around the sun and the movement around its axis creates day and night. According to the Biblical account, God created the moon and the sun at a much later stage. As the earth and other planets revolve around the sun, the sun has to be there to provide an orbit for them.

The age of the earth mentioned in the Bible also creates confusion in the mind of a reader. According to the data provided by Genesis, the first book of the Old Testament, in chapters 4, 5, 11, 21 and 25, the time span between Adam to Abraham comes to just over 2100 years. The Bible does not provide any information on the period that separates Jesus from Abraham. Other historical sources separate them by eighteen centuries. The creation of Adam, according to the information provided by the Bible comes to about six thousand years ago. The creation of the universe, according to modern theories, goes back billions of years and does not correspond with the information provided by the Bible. This obvious incompatibility between modern science and Biblical account is not easy to reconcile.

According to Biblical chronology Adam, *the first man on earth* was created around six thousand years ago which does not correspond with modern theories of creation. Modern scientific data does not provide the exact time when man appeared on the earth, but prehistoric human remains discovered in modern times, place birth of man thousands of years back in the past. A carcass of a fully developed human being has been discovered that lived around 29,000 years before Adam is supposed to have been created. The cultural history of Aborigines of Australia is traceable to 40,000 years.

2) Adam and Eve are mentioned in the Bible as if they were the first couple that ever existed on this earth. We know now that humanity existed long before Adam and Eve were *created*. The punishment that God pronounced to them for violating His commandment is mentioned in the Bible in the following words:

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou

art, and unto dust shall thou return.

(Genesis 3: 16-19)

One cannot help wondering if prehistoric women did not experience the pangs of labour until Adam and Eve violated the commandment of God and the punishment of the painful childbirth was pronounced by Him. Therefore, to say that the sin of Adam and Eve was responsible for painful childbirth is absolutely against the facts. Even animals suffer pain at the time of birth. If the progeny of Adam is suffering the punishment as a result of his disobedience to the commandment of God, why are animals suffering the same fate?

3) God created all types of sea creatures and different kinds of birds and beasts:

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. (Genesis 1: 21- 25)

God created Adam in His own image and put all the creatures under his domination:

And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Genesis 1: 28)

The Bible tells us that Adam ate the forbidden fruit of the tree of knowledge of good and evil and consequently his eyes were opened and he was able to differentiate between right and wrong. Without the ability to differentiate between wrong and right, Adam was just like other animals and could not have dominion over and *subdue* other creatures of

the earth. How could God give him control over animals when he himself was no better than other animals? The Wisdom of God for making an *animal* in charge over other animals becomes doubtful. (God forbid).

4) Who was the *serpent* that approached Eve? Was it Satan or was it a serpent? When God pronounced punishment; He spoke to him like it was a snake. If Satan disguised himself as a serpent to gain entry into the Garden of Eden, it was not his fault. So, why was the poor serpent punished?

5) *And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.* (Genesis 2: 9)

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day shall thou eatest thereof thou shalt surely die. (Genesis 2: 16- 17)

And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever (Genesis 3: 22)

The tree of life is mentioned again in chapter 3 verse 24 when God orders the Angels to go and guard the tree of life.

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. (Genesis 3: 24)

According to these verses there were two trees in the Garden of Eden. One was the tree of life and the other one was the tree of knowledge. Adam and Eve were prohibited from eating the fruit of the tree of knowledge; they were not barred from the tree of life.

According to Genesis 2: 16- 17, God permitted them to eat fruit of any tree they liked except from the tree of knowledge. It means they had already eaten the fruit from the tree of life, so when God said, *lest he put*

forth his hand, and take also of the tree of life, and eat, and live for ever does not make any sense. Again when God told them, *for in the day that thou eatest thereof thou shalt surely die*, God was not telling the truth. (God forbid).

6) In Genesis chapter 4 we are told that Eve gave birth to Cain and Abel. They both made offerings to God, but God only accepted Abel's offering, and rejected Cain's. Cain was so upset and angry that he killed his brother. After the murder, Cain realised that he had transgressed and violated the law of God. He was afraid that when people would find out what he had done they might kill him. But God told Cain that anybody who would kill him would not escape the wrath of God.

And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him (Genesis 4: 15)

After that, he migrated from there to land of Nod, to the east of Eden.

And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city and called the name of the city, after the name of his son, Enoch. (Genesis 4: 17)

There are some questions which require answers.

- a) Why Cain, who was a criminal and a murderer, was protected by God? Where was justice of God? Why he was not punished? Who were the people that Cain was afraid of?
- b) Where did his wife come from?
- c) Where from came the inhabitants of the city that he built? The Bible makes no mention of Adam having other children before this incident. In other words, no human being other than Adam, Eve and Cain was alive on the face of earth.

7) *And it came to pass after seven days, that the waters of the flood were upon the earth.* (Genesis 7: 10)

And the rain was upon the earth forty days and forty nights. (Genesis 7: 12)

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both the fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.
(Genesis 7: 17- 24)

Going through these verses, many questions come to the reader's mind.

1. According to these verses, the whole of the human population was wiped off the face of earth. Noah was in touch with only a very small number of the population of the world. He tried to reform the people of the land without any positive results, and they deserved to be punished. The people living in the distant parts of the world were out of his reach. Communication was not at all easy and in most cases impossible between communities living apart. Why were the people living in Australia, Japan, China, USA and the other remote parts of the world destroyed when the message of Noah did not reach them?

2. Noah escaped the flood with three of his sons and their wives. Abraham, who was born roughly three hundred years after the great floods, found humanity living in different communities and different countries. The reconstruction of humanity, as found at the time of Abraham, is not possible in the short period of three hundred years. Where did these people come from?

3. When God saw the wickedness of man was great in the earth,

(Genesis 6: 5), He decided to destroy the human race. The human race started from Adam who disobeyed God and ate the forbidden fruit. The result was a wicked human race. Why did God let the human race start again? Did He not know that the children of Adam, who were *born sinners*, would only produce sinners?

4. *Noah found grace in the eyes of the Lord*, (Genesis 6: 8), and God saved him and his family from floods. The reason for this *favour* is not clear. Adam, who was free of sin at the time of his creation, produced a sinful progeny after disobeying God. Noah on the other hand inherited *original sin* and thus was a born sinner. He and his *three sinner sons* could produce only sinners. Why did God save them from death and allow an evil generation to start once again. Noah and his children died a little while later, and left a *corrupt and evil* progeny behind. The result is before our eyes. God repented that He made man on the earth, (Genesis 6: 6), so why did He not make a fresh start?

8) *And it repented the Lord that he had made man on the earth, and it grieved him at his heart.* (Genesis 6: 6)

Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night. (1 Samuel 15: 10- 11)

We have put these verses together because they are related. We human beings have very limited intelligence and cannot foresee the future. As a result, we make mistakes and regret afterwards. Sometimes we are answerable to the higher authorities - God or Government of the country - and at times pay the penalty for our wrongdoings. God has no such problem. He can look into the future and foresee what will happen in million years. We wonder what kind of God the Bible presents. Why did he do something that made Him regret afterwards? If He is not capable of seeing into the future, or if He is unable to achieve perfection, He cannot be a God. Or perhaps he is still learning the business of running the universe through the method of trial and error.

9) Noah was five hundred years old when Shem, Ham, and Japheth were

born. He lived for another four hundred and fifty years. God decided to limit the span of human life to hundred and twenty years:

And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty. (Genesis 6: 3)

In Genesis 11: 10- 32, however we note that the lifespan of the descendents of Noah ranged from 148 to 600 years.

10) And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion. And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not the children of Israel. Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day. (I Kings 9: 19- 21)

We sympathise with those poor people who are living in bondage since the days of Solomon. Can anybody point out to us the whereabouts of those people?

We only wanted to show the readers that the Bible has been interpolated. The above quoted examples will suffice for the time being. There are many more inconsistencies in the Old Testament which have been left out to save time and space. Now we turn our attention to the New Testament.

New Testament Examined

It should be understood that New Testament is not the word of God, nor it is a revealed book. The Gospels were written very many years after *the crucifixion*. There was no record kept in written form. The early Christians were expecting Jesus to return to this world very soon to reward the believers and punish the guilty.

For the Son of man shall come in the glory of his father with his angels; and then he shall reward every man according to his work. Verily I say unto you, There be some standing here, which shall not taste death, till they see the Son of man coming in his kingdom. (Matthew 16: 27- 28)

They did not, therefore, bother to write down the sayings and teaching of Jesus. Moreover, most of them were uneducated and it was not possible for them to keep an accurate record in written form. When the expectations about the second coming of Jesus did not materialize, his followers thought of committing them to writing, but now they only had to rely on the vague and distorted memories of the people and the hearsay.

When reading the Christian scriptures, it is easy to forget that they were written around 50 years after Jesus' death, and at a time and place when 'historical facts' as we define them, were very often of little account. Histories were structured and modified according to what has been aptly termed 'the fitness of things'. If, according to some individual scribe; a great individual should have said or done something, then very little compunction was shown in putting those words into the hero's or heroine's mouth, or in changing the story to suit the current politically correct view. Equally, if it was felt that an event or quote embarrassed the currently fashionable line, it was almost invariably omitted. As even a cursory study of the results of scriptural scholarship will confirm, the New Testament is riddled with such inconsistencies and omissions.

(Keith Laidler, *The Divine Deception*, page 89).

Christians believe that disciples of Jesus, under the direct supervision of God wrote the Gospels. Therefore, the evidence presented in the Gospels is beyond a shadow of doubt and above reproach. The Church, concerning the authors of the Gospels, has proclaimed so many details that no one can dare to challenge the accuracy of the Gospels and authenticity of the writers.

If God is the author of Sacred Scriptures, the truth of Scriptures follows as a necessary consequence. Since all the judgments of the sacred writers are fortified by the divine light, they must necessarily be clothed with divine truth. (New Catholic Encyclopaedia. The Catholic university of America, Washington, District of Columbia, page 384).

Luke in the opening lines of gospel declared:

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus. (Luke 1: 1-3)

It is evident from this statement that Luke was not an eyewitness; neither was he one of the disciples. He produced only what he heard from other people. At the time when Jesus *had ascended to heaven*, Luke was not among those people who were present there. That is why he used the word *them* instead of *us*.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. (Luke 24: 50- 51)

It is important to remember that the Bible was not written by Jesus Christ or based on divine revelation. It was not even written by his disciples or based on his sayings and traditions. A large number of different manuscripts containing different version of the gospels were in circulation. About 325 years after crucifixion the council of Nicaea rejected a large number of books by majority vote and accepted the books in the present New Testament.

Emperor Constantine convened the Council of Nicaea in the year 325 AD, to deal with the controversies, and decide once for all what was going to be called *Christianity*. In this council, the whole of the Christian world was represented by Bishops. This assembly of Bishops was held under his chairmanship to discuss and reach a consensus over the status of Jesus and the fundamentals of Christianity. The early Christians were forced to compromise some of the basic tenets of their faith in order to gain resources and freedom to propagate their religion, which alienated Christianity from its Jewish origin.

As a result Rome becomes the official centre of Christianity and Trinity

was the accepted dogma. Digression from the Creed was not considered as a difference of opinion but as apostasy and deviation from the accepted faith. Some of the delegates, who voted in favour of the Creed under pressure, realized their mistake afterwards. Maris of Chalcedron, Eusebius of Nicomedia, and Theogonis of Nicaea expressed their gloom and despondency in a letter to Constantine.

Jesus Christ was born into a Jewish family and was brought up in a Jewish environment, and Hebrew was his mother tongue. But today, not a single copy of the New Testament, in ancient Hebrew, is in existence. All the old copies of the New Testament are found in Greek.

It was finally in Rome where Christianity got its final form where 4 of the many gospels were chosen. The Christian Roman cult gradually overwhelmed all others and became the official Christianity and was sponsored by the emperor of Rome. All other books that were Christian but not authorized were considered heretic and were banned. These books, however, are just as reliable or unreliable as any of the gospels accepted by the Roman cult.

(The Diverse Roots of Christianity by NOVO E-mail Address: raqtal@hotmail.com).

Here we present some comments of the Christian Scholars on New Testament in its present form. Commenting on this Thomas Paine writes:

*Be this as it may, they decided by vote which of the books out of the collection they had made, should be considered as the **Word of God**, and which should not. They rejected several: they voted others to be doubtful, such as the books called the Apocrypha; and those books which had a majority of votes, were voted to be the word of God. Had they voted otherwise, all the people since calling themselves Christian, had believed otherwise; for the belief of some comes from the vote of the others.*

(The age of reason by Thomas Paine London, Watt and Co 1939)

A. N. Whitehead has remarked on the role of Constantine:

When the Western accepted Christianity, Caesar conquered, and the

received text of western theology was edited by his lawyers... In the official formulation of the religion, it has assumed the trivial form of the mere attribution to the Jews and that they cherished a misconception about their Messiah but the deeper idolatry, of fashioning God in the image of the Egyptian, Persian and Roman imperial rulers, was retained. The Church gave unto God, the attributes which belonged exclusively to Caesar. (Process and Reality. Cambs. 1929)

Ian Wilson points out the implications on the future of Christianity and its philosophy. He commented:

....not a few people felt that something of the original Jesus and the spirit of his teaching has been fatally compromised.

He goes on to say: *Merely to enumerate the ways in which the original concept of Jesus and his teachings were adulterated as a result of Constantine's action and the consequences of the Council of Nicaea would take a book in itself.* (Jesus: The Evidence. Pan Books)

The matter did not end there. The changes in the text of the Bible were made in the name of *improvement*, and it is an ongoing process. Everybody claims their translation to be correct and taken from the *original text*:

The narratives, partly false and partly true, pass from one writer to another and after a time begin to be treated as though they were above criticism. (The commenting on the Bible by Horn 1882 vol. 4, pt 2, chapter. 2)

The New Testament in the early times had no canonical authority, and alterations and additions were actually made where they seemed improvements. (Encyclopaedia Biblica, vol. 4. p4980)

But transcribes, especially early transcribes, by no means aimed at the minute accuracy which is expected of a modern critical editor. Corrections were made in the interest of grammar or of style. Slight changes were adopted in order to remove difficulties, additions came in, especially from parallel narratives in the Gospels, citations from the old Testament were made more exact or more complete. That all this was

done in perfect good faith, and simply because no strict conception of duty of a copyist existed, is especially clear from the almost entire absence of deliberate falsification of the Text in the interest of doctrinal controversy. It may suffice to mention, in addition to what has been already said, that glosses, or notes originally written on the margin very often ended by being taken into the text; and that the custom of reading the scriptures in public worship naturally brought in liturgical additions, such as the doxology of the Lord's prayer; while the commencement of an ecclesiastical lesson torn from its proper context had often to be supplemented by a few explanatory words, which soon came to be regarded as part of the original (Enc. Brit. 12th Edition, p 646)

Although the Bible itself does not make any such claim that God is its author, let us see if the Christian friends are justified in advancing such a claim. It has already been stated that if a text is not free of inconsistencies, it cannot be taken as a word of God. Any contradiction found in a religious book is a sure sign of human interference. When we examine the New Testament with this criterion in mind, we are surprised to note that it contains contradictions, which are difficult to resolve.

The genealogy according to Matthew from Abraham to Jesus are 40 generations, whereas, according to Luke there are 55 generations. For the benefit of the readers we are presenting both of the genealogies side by side. Matthew starts from Abraham and goes to Jesus, and Luke, however, starts from Jesus and goes back to Adam, *son of God*. We would only look at the generations from Abraham to Jesus.

S No	Genealogy according to Matthew	S No	Genealogy according to Luke
1	Abraham	1	Abraham
2	Isaac	2	Isaac
3	Jacob	3	Jacob
4	Judas	4	<i>Judah</i>
5	Phares	5	Phares
6	Esrom	6	Esrom
7	Aram	7	Aram

8	Aminadab	8	Aminadab
9	Naasson	9	Naasson
10	Salmon	10	Salmon
11	Booz	11	Booz
12	Obed	12	Obed
13	Jesse	13	Jesse
14	David	14	David
15	Solomon	15	<i>Nathan</i>
16	Roboam	16	<i>Mattatha</i>
17	Abia	17	<i>Menan</i>
18	Asa	18	<i>Melea</i>
19	Josaphat	19	<i>Eliakim</i>
20	Joram	20	<i>Jonan</i>
21	Ozias	21	<i>Joseph</i>
22	Joatham	22	<i>Judah</i>
23	Achaz	23	<i>Simeon</i>
24	Ezekias	24	<i>Levi</i>
25	Manasses	25	<i>Matthat</i>
26	Amon	26	<i>Jorim</i>
27	Josias	27	<i>Eliezer</i>
28	Jechonias	28	<i>Jose</i>
29	Salathiel	29	<i>Er</i>
30	Zorobabel	30	<i>Elmodam</i>
31	Abiud	31	<i>Cosam</i>
32	Eliakim	32	<i>Addi</i>
33	Azor	33	<i>Melchi</i>
34	Sadoc	34	<i>Neri</i>
35	Achim	35	<i>Salathiel</i>
36	Eliud	36	<i>Zorobabel</i>
37	Eleazar	37	<i>Rhesa</i>
38	Matthan	38	<i>Joanna</i>
39	Jacob	39	<i>Judah</i>

	***	40	<i>Joseph</i>
	***	41	<i>Semei</i>
	***	42	<i>Mattathias</i>
	***	43	<i>Maath</i>
	***	44	<i>Nagge</i>
	***	45	<i>Esli</i>
	***	46	<i>Naum</i>
	***	47	<i>Amos</i>
	***	48	<i>Mattathias</i>
	***	49	<i>Joseph</i>
	***	50	<i>Janna</i>
	***	51	<i>Melchi</i>
	***	52	<i>Levi</i>
	***	53	<i>Matthat</i>
	***	54	<i>Heli</i>
40	Joseph, husband of Mary, mother of Jesus	55	Joseph, husband of Mary, mother of Jesus

As one can see from the above two lists that the names do not match. Solomon, the son of David, who was a very famous and a great Emperor is not included in the list by Luke. Now we examine the text of the New Testament to see if there are any contradictions found in it.

Where did Jesus go after meeting John the Baptist? *Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.*

(Matthew 4: 1)

And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan: and was with the wild beasts; and the angels ministered unto him. (Mark 1: 12-13, also Luke 41-2)

But according to John he went to Galilee. *The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.*

(John 1: 43)

How many blind men Jesus met? *And as they departed from Jericho, a great multitude followed him. And behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.* (Matthew 20: 29- 30)

According to Mark it was only one blind person. *And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.* (Matthew 20: 29- 30)

From what place did Jesus ascend to heaven? Luke tells us: *And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.* (Luke 24: 50-51)

But in The Acts which is believed to be written by Luke, we read: *Which also said, Ye men of Galilee, Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount Olive, which is from Jerusalem a Sabbath day's journey.* (Acts 1: 11-12)

Who asked for a place in heaven? In Matthew we read: *Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.* (Matthew 20: 20-21).

Mark, however, tells us that it were the sons of Zebedee who requested for a place to be granted to them in heaven: *And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.* (Mark 10: 35-37)

How was Jesus betrayed? *And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he: take him, and lead him away safely* (Mark 14: 44)

John gives us a different story: *Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.* (John 18: 3- 5)

When did the fig tree wither away? *And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it. Let no fruit grow on thee henceforward for ever, And presently the fig tree withered away.* (Matthew 21: 19)

And on the morrow, when they were come from Bethany, he was hungry: And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.....And when even was come, he went out of the city. And in the morning, as they passed by, they saw the fig tree dried up from the roots. (Mark 11: 12- 20)

According to Matthew (21: 19) the tree withered away immediately, whereas, according to Mark (11: 12- 20) when Jesus and his disciples passed by next morning, they saw that the tree was dried up from the roots.

Where did Jesus go to pray? *Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.* (Matthew 26: 36- 39)

And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. (Mark 14: 32-36)

And he came out, and went as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done. (Luke 22: 39- 42)

According to Matthew (26: 36- 39) and Mark (14: 32- 36) Jesus went to a place called Gethsemane to pray. Luke (22: 39- 42), however reports that Jesus went to mount of Olives.

When was he crucified? *And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king! But they cried out, Away with him, away with him, crucify him, Pilate saith unto them, Shall I crucify your king? The chief priest answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: **Where they crucified him**, and two others with him, on either side one, and Jesus in the midst. (John 19: 14- 18)*

*And it was the **third hour**, and they crucified him. (Mark 15: 25)*

The time of the crucifixion, according to Mark (15: 25) was the **third hour**, whereas, John (19: 14- 18) states that it was **about the sixth hour** when Pilate started the court proceedings to decide his fate. The crucifixion time has to be less than six hours, if we take John's statement to be correct and not the third hour as reported by Mark the time of the crucifixion can be no more than three hours.

Did he receive vinegar while he was on the cross? *They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he will not drink.* (Matthew 27: 34)

Mark agrees with Matthew: *And they gave him to drink wine mingled with myrrh: but he received it not.* (Mark 15: 23)

John, however, tells us that Jesus did receive the vinegar: *Now there was set a vessel full of vinegar: and they filled a sponge with vinegar and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head and gave up the ghost.* (John 19: 29-30)

Did one or both thieves revile him? *He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth* (Matthew 27: 42- 44).

Let Christ the king of Israel descend now from the cross that we may see and believe. And they that were crucified with him reviled him (Mark 15: 32)

Matthew (27: 42- 44) and Mark (15: 32) reported that both the thieves reviled Jesus. Luke, on the other hand, tells us that it was only one thief and the other thief rebuked his fellow thief:

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? (Luke 23: 39-40)

Who came to the sepulchre and when? *Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bring the spices which they had prepared, and certain others with them.* (Luke 24:1)

It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the

apostles.

(Luke 24: 10)

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

(Matthew 28: 1)

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

(Mark 16: 1-2)

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

(John 20: 1)

All four writers agree only on the day, otherwise they differ on time as well as who visited the tomb. According to Luke more than four women visited the sepulchre. Luke mentions among others the name of a woman *Joanna*. Mark agrees with Luke only on two names and mentions a new name i.e. *Salome*, and limits the number of visitors to only three. Matthew mentions only two women who visited the tomb, but according to John only one person visited the tomb.

How many people were inside the sepulchre? *And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.*

(Mark 16: 5)

And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

(Luke 24: 2-4)

Mark and Luke both agree that the angel(s) was inside the sepulchre although they disagree on number. Matthew on the other hand reports that only one angel was sitting on the stone outside the grave after he rolled it away from the door of the sepulchre:

And behold, there was a great earthquake: for the angel of the Lord

descended from heaven, and came and rolled back the stone from the door, and sat upon it. (Matthew 28: 2)

Who gave the message to the ladies? According to Matthew, it was Jesus himself who spoke to the women and sent the message to his brethren. *Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.* (Matthew 28:10)

According to Mark, one young man, was sitting inside the sepulchre, gave them the message for the disciples:

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. (Mark 16: 5- 7)

According to Luke, two angels inside the sepulchre spoke to the women. They simply told them that Jesus was not there, but gave no message for the disciples.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee. (Luke 24: 4- 6)

Where did Jesus go after he was risen? *Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.* (Matthew 28:10)

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. (Mark 16: 5-7)

Jesus saith unto her, touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your father; and to my God, and your God. (John 20: 17)

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justify; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. (Luke 23: 39-43)

It should be noted that according to Matthew Jesus himself gave the message to convey to his brethren to meet him in Galilee, whereas, according to Mark message was for the disciples and Peter and was given by someone sitting inside the sepulchre. John, however, reports a different message altogether. According to him the message to his brethren was, *I ascend unto my Father, and your father; and to my God, and your God*. If he goes to Galilee, he cannot keep his promise he made to the robber who was crucified with him, *Verily I say unto thee, To day shalt thou be with me in paradise*, (Luke 23: 43) and if he ascends to heaven, he cannot meet his brethren and disciples.

What was their reaction when the disciples heard the news? *And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. (Luke 24: 11-12)*

And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. (Mark 16: 10- 11)

Matthew tells us a different story altogether. Before the women could deliver the message, Jesus met his disciples:

And they departed quickly from sepulchre with fear and great joy; and

did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail, And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

(Matthew 28: 8-10)

Who carried the cross? *And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear the cross.*

(Matthew 27: 32, also Mark 15: 21 and Luke 23:36)

John, on the contrary, reports that Jesus himself carried his cross.

Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.

(John 19: 16-17)

Where was he crucified? *Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha. (John 19: 16-17, also Mark 15: 22 and Matthew 27: 33)*

Matthew, Mark and John name the place where Jesus was crucified as Golgotha. Luke on the contrary says that the place where he was crucified was called *Calvary*.

And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left

(Luke 23: 33)

What title was written on the cross? *And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.*

(Matthew 27: 37)

And the superscription of his accusation was written over, THE KING OF THE JEWS.

(Mark 15: 26)

And a superscription also was written over him in letters of Greek, and

Latin, and Hebrew, THIS IS THE KING OF THE JEWS (Luke 23: 38)

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. (John 19: 19)

The four gospel writers do not agree even on a small script which was put on the cross at the time of crucifixion.

How did Judas die? *And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.* (Matthew 27: 5)

Now this man purchased a field with the reward of iniquity: and falling headlong, he burst sunder in the midst, and all his bowels gushed out. (The Acts 1: 18)

The other three gospel writers have nothing to say about it. Matthew reports that Judas hanged himself, whereas, in The Acts reason of his death is stated as *falling headlong, he burst asunder in the midst, and all his bowels gushed out.*

How did he give up the ghost? *Jesus, when he had cried again with a loud voice, yielded up the ghost.* (Matthew 27: 50)

And Jesus cried with a loud voice, and gave up the ghost. (Mark 15: 37)
And when Jesus had cried with a loud voice, he said, Father, into thy hand I commend my spirit: and having said thus, he gave up the ghost. (Luke 23: 46)

Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost (John 19: 29-30)

These four accounts do not match. According to Luke, Jesus cried with a loud voice and uttered these words *Father, into thy hands I commend my spirit* before he gave up the ghost. Matthew and Mark only mentioned *cried with loud voice* but did not report Jesus saying any thing before he gave up the ghost. Matthew says that Jesus cried more than once,

whereas, Mark reported it only once. John gave a different account altogether. According to him when Jesus received the vinegar, he said *it is finished and he bowed his head and gave up the ghost.*

Who was present at the time of burial? *And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre*
(Matthew 27: 61)

And Mary Magdalene and Mary the mother of Joses beheld where he was laid.
(Mark 15: 47)

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. (Luke 23: 55)

Matthew reports that Mary Magdalene and the *other Mary* was present at the time of burial. Mark says it were Mary Magdalene and *Mary the mother of Joses*, (this is probably Jesus, misspelled). May be the *other Mary* mentioned by Matthew was the mother of Jesus. Luke does not mention any name, and tells us about a woman *which came with him from Galilee.*

Works v faith? *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*
(Galatians 2: 16)

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?
(James 2: 14)

This great conflict of opinion between Paul and James is contradictory to each other and cannot be easily resolved. If one is true the other must be wrong.

These are but a few examples we have presented here from the New Testament. It is not possible for a student of the Bible to remain unaware of these contradictions and inconsistencies found in the Bible, particularly the Christian priests who spend a major part of their lives in Biblical

studies. If they do not take any notice of these contradictions, it would mean that the *ignorance* is deliberate. It is stated in Revelation, the last book of the New Testament that anybody who would add to or remove any words from this book would incur punishment. Even this warning has not stopped people interfering with the text of the Bible.

For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.
(Revelation 22: 18- 19)

It is quite obvious that the followers of the Bible are responsible for these changes. Nobody else would have any reason to make any changes in their religious book. There are also many other problems which are not possible to resolve. We are going to address them one by one.

(1) When Jesus was born; three wise men from the East saw his star and came to find out where the baby Jesus was and pay their respects. King Herod inquired from the chief priests and scribes where Christ was due to be born. He was told that the birth of Christ was expected in the region of Bethlehem. The king told these three wise men to go to Bethlehem, find out where Jesus was born, and inform him, so that he could also go there and pay his respect:

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
(Matthew 2: 9)

Obviously, the writer of this verse had no idea what the size of the star was. Otherwise, he would never have written these words. God, who created the stars, knew the enormity of their sizes and the absurdity of this idea could not have *inspired* these words that the star *went before them, till it came and stood over where the young child was.*

(2) And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a

Nazarene.

(Matthew 2: 23).

Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? (Matthew 12: 5)

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (John 7: 37- 38)

For the scripture saith, Whosoever believeth on him shall not be ashamed. (Romans 10: 11)

For as yet they knew not the scripture, that he must rise again from the dead. (John 20: 9)

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. (John 17: 12)

I have shewed you all things, how that so labouring ye ought to support the week, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. (The Acts 20: 35)

There are no references to the above verses to be found anywhere in the scriptures.

(3) And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Matthew 19: 28)

There are couple of questions that come to the reader's mind which need to be resolved.

(a) When Jesus was addressing his apostles, Judas was among them, who at a later stage betrayed him and sold him to his enemies for thirty pieces of silver. (See Matthew 26: 14-15)

(b) At the time when Jesus was preaching in Jerusalem, only two tribes of Israelites were living there. How could the other ten tribes be judged without them receiving the message? The Church is quiet about the whereabouts of those ten tribes.

(4) And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease (Matthew 10: 1)

Judas was included in these twelve. He could not cast out the unclean spirit from his own self, and betrayed Jesus to his enemies. How was he expected to cast out unclean spirits from other people? The later events show that all the disciples were unable to cast out the unclean spirits and heal the sick.

And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is my only child. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. And I besought thy disciples to cast him out; and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. (Luke 9: 38-41)

It makes one wonder what kind of power was given to the disciples? How can those people be taken as virtuous and pious about whom Jesus made such remarks as *faithless and perverse generation*?

(5) While speaking to his disciples Jesus said: He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. (Matthew 13: 11)

Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? (Matthew 15: 15-16)

It is rather perplexing to note that Jesus gave the power to his disciples to cast out unclean spirits and heal all kind of diseases and were also given the knowledge of the mysteries of the KINGDOM OF HEAVEN, and yet

they were *without understanding*. The Gospel writers do not indicate that the disciples ever did show any *understanding*.

(6) *And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.* (Matthew 16: 18-19)

The next moment Jesus spoke to the same Peter: *But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.*

(Matthew 16: 23. Also Mark 8: 33)

This is the same Peter who denied him three times when Jesus was arrested, deserted him when he was put on the cross and went to gentiles against his clear injunctions to confine the preaching to the Israelites. Jesus said to his disciples, *If ye love me, keep my commandments.*

(John 14: 15).

Peter indicated with his behaviour that he had no love for Jesus.

(7) *And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.* (Matthew 17: 20).

And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. (Mark 11: 22-23)

And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou be plucked up by the root, and be thou planted in the sea; and it should obey you. (Luke 17: 6)

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go

The above statements of Jesus, reported by all gospel writers, tell us that anybody who has faith as much as a mustard seed would be able to show miracles even greater than those of shown by Jesus. We have yet to find a person who can claim to have faith as much as a grain of mustard seed and be able to show us miracles similar to those of shown by Jesus if not greater, or should we believe that no follower of Jesus in the world today has any faith. These verses also indicate that even the disciples were lacking in faith. Please see Chapter *The Disciples of Jesus* for details.

(8) And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.
(John 1: 19-23)

Whenever the Jews put a straight question to him, they never received a straight answer. It is quite possible that they were genuine in their investigation and wanted to explore the possibilities of him being true in his claim, but they were put off by his answers. On another occasion when he questioned his disciples:

He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. And he straitly charged them, and commanded them to tell no man that thing.
(Luke 9: 20- 21)

There are a couple of very serious questions that come to the reader's mind.

- Why did Jesus deny he was Christ? And why did he tell his disciples to hide his identity?
- These verses show that the Jews, at that time, were expecting

three persons, *Elias, Christ* and *that prophet*. According to Jesus, John the Baptist was Elias. Jesus himself was Christ. But who was *that prophet*?

(9) And they departed quickly from sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

(Matthew 28: 8-10)

Matthew tells us that when Mary Magdalene and the other Mary found the sepulchre empty where the body of Jesus was kept, they went hurriedly to give this news to the disciples. When they heard the news, they came quickly to meet him. *And they came and held him by the feet, and worshiped him.* (Matthew 28: 9). Luke tells us that Jesus met two of his disciples who were travelling to Emmaus which was about threescore furlongs from Jerusalem. (Luke 24: 13). When they realised that it was Jesus, they hurried back to Jerusalem:

And they rose up the same hour, and returned to Jerusalem and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. (Luke 24: 33- 34)

Incidentally, two disciples returned to Jerusalem and found the eleven gathered together, that makes the total number of disciples thirteen. As far we know from the Scriptures, Jesus had only eleven disciples, who were the other two?

Then he tells us that when his disciples suddenly noticed that Jesus was standing in the middle of them, they reacted as if they were seeing him the first time.

And as they thus spoke, Jesus himself stood in the midst of them, and saith unto them, peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not

flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. (Luke 24: 36-43)

The whole story becomes very confusing. If the disciples had seen him as Matthew told us, (28: 8- 10), the reaction of the disciples as told by Luke (24: 36- 43) was surprisingly unnatural.

(10) Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, why art thou alone, and no man with thee? (I Samuel 21: 1)

And he said unto them, Have ye never read what David did, when he had need, and was .an hungered, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him. (Mark 2: 25-26)

Mark recorded one statement of Jesus in which he referred to a verse from the Old Testament (I Samuel 21: 1). David went to Nob and there he met the high priest. Both of these statements do not agree in details. The name of the high priest is different, and according to the first statement, David was reported to be alone, whereas, in the second statement he had people with him.

(11) And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Matthew 19: 28)

Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. (John 7: 33- 34)

In the first statement, Jesus told his disciples that they would sit beside him on twelve thrones judging the twelve tribes. In the second statement, he informed them that they would not find him because they would not be

able to come where he was going.

(12) Jesus was a well-known person in Jerusalem. He used to go to the synagogues and to temples to preach. On many occasions, he created quite an uproar and interrupted the *normal proceedings* in the temples. (We are not judging his actions, merely reporting them):

And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple. And he taught, saying, unto them, Is it not written, My house shall be called of all nations the house of prayer? But ye have made it a den of thieves.

(Mark 11: 15- 17)

And the Jews' passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of the money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my father's house an house of merchandise.

(John 2: 13- 16)

The Jews knew him very well, and they questioned him on many occasions and on different matters. See also John 1: 19- 21. He showed many miracles and cured many who were sick. He fed thousands of people and a multitude of people followed him wherever he went.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitude of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordon.

(Matthew 4: 23- 25)

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. (Matthew 21: 8- 11)

In other words he was a well known person among the population of the area. We are told that Judas Iscariot, one of his disciples betrayed Jesus.

And he that betrayed him had given them a token, saying, whomsoever I shall kiss, that same is he: take him, and lead him away safely. (Mark 14: 44, also Matthew 26: 48).

But how exactly did Judas *betray* Jesus. Mark and Matthew here give the impression that Jesus was some unknown person and Judas pointed him out by kissing him, which is against the facts. When Jesus was apprehended, he spoke to the leaders of the Jews:

Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. (Luke 22: 52- 53)

It means that Jesus was well known among the high-ranking Jews as well as among the common people. The story of his betrayal has a twist, which does not appeal to common sense.

(13) Jesus died on the cross to redeem the mankind from the consequences of the original sin. Paul told us that the outcome of Adam's sin that he committed by disobeying God was twofold.

1. Everybody born of him was sinful.
2. Death was the direct result of eating the forbidden fruit.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. (Romans 6: 23)

For since by man came death, by man came also the resurrection of the dead. (1 Corinthians 15: 21)

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinne. (Romans 5: 12)

Then Paul told us that it was not Adam who was responsible for our afflictions, it was the law.

For until the law sin was in the world: but sin is not imputed when there is no law. (Romans 5: 13)

Adam and his progeny were suffering the punishment even without the law, whereas, according to Christian belief, the rule of law started with Moses and did not exist before him. We would like to know:

1. When there was no law in force, what was the place of sin?
2. Now that Paul had abrogated the law, both sin and the death should have disappeared from the world.
3. Why were the people of Noah and the people of Lot punished at the time when there was no law?

(14) If man could remain virtuous without atonement and abstain from sin, there is no further need for any drastic action to achieve salvation.

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. (Romans 5: 14)

Paul here admitted that there have been people *from Adam to Moses* who have not sinned. This clearly established that the possibility existed for man to turn away and abstain from sin. The Bible has mentioned many men after Adam who did not sin. We have produced a long list of men

who were righteous and did not indulge in sin, in spite of the fact that they were from Adam's progeny. In other words, sin was not transmitted to the following generations through heredity. Adam did not inherit sin from anybody, and yet he *committed sin*. It means that sin is not hereditary. If sin can be transmitted to the offspring of a sinner person, there is no reason why *sinlessness* cannot be passed on to the following generations? (See *Holy People* for details).

(15) According to Christian belief, Jesus being the son of God possessed the characteristics of a perfect man. It is further argued that all three members of the Trinity are equal in power, authority, and characteristics. A critical and analytical study of the Christian doctrine reveals that it is not entirely true. God the Father and the Holy Ghost are the perfect Gods but not perfect men. Whereas, Jesus was perfect God and a perfect man at the same time. If that is true then they are different personalities with different characteristics. God the Father and the Holy Ghost were different from Jesus. Do the added characteristics make the son greater than the Father and Holy Ghost, or was it a defect?

(16) There were two thieves who were crucified along with Jesus one on each side. While the crowd was ridiculing Jesus, one of the thieves joined in:

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justify; for we receive the due reward of our deeds: but this man hath done nothing amiss. (Luke 23: 39- 41)

Then he turns his attention to Jesus: *And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.* (Luke 23: 42- 43)

We do not know how Christians will justify the promise that Jesus made to that poor thief. He must be rejoicing in his heart that he will be in paradise in the company of the *son of God*, but where was the son of God? He was still in his grave until Monday morning. After the resurrection he

lived with his disciples for a long time before he *ascended to heaven*. What happened to that poor thief in the meantime?

(17) After baptism when Jesus was coming out of the water, he saw the heavens opened up and the Spirit like dove descending upon him:

And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. (Mark 1: 10- 13)

Matthew related the same incident with a slight difference. We give below his account:

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matthew 3: 16- 17)

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. (Matthew 4: 1)

Luke gives the same incident in the following words:

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. (Luke 3: 21- 22)

And Jesus being full of the Holy Ghost returned from Jordon, and was led by the Spirit into the wilderness. (Luke 4: 1)

John has made no mention of this occurrence.

These verses have put us in a very difficult position. If we disregard the differences in the three narratives that it was God or the Holy Ghost, they all agree upon one point that Jesus was led up to the wilderness by the same Spirit that descended upon him; *Thou art my beloved Son, in whom I am well pleased.* The above quoted verses indicate that it was the devil who led him to the wilderness to be tempted. There is no need to elaborate this point any further and leave it to the readers to draw whatever conclusion they want from these verses.

(18) Then there are differences in the translation made by different denominations. Everybody claims to have translation made from the *original texts*. Some of the denominations have omitted some verses from the Bible altogether. Some verses are given herewith, where the translation has been changed:

*And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, **Why callest thou me good?** There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.*

(Matthew 19: 16- 17 also Mark 10: 17-19 and Luke 18: 18- 20)

*And there was a man who came to him and asked, 'Master, what good deed must I do to possess eternal life? He said to him, **Why do you ask me about what is good?** There is one alone who is good. But if you wish to enter into life, keep the commandments.*

(The Jerusalem Bible, Matthew 19: 16- 17)

*Now, look! a certain one came up to him and said: "Teacher, what good must I do in order to get everlasting life?" He said to him: "**Why do you ask me about what is good?** One there is that is good. If, though, you want to enter into life, observe the commandments continuously.*

(New World Translation of the Holy Scriptures, Matthew 19: 16- 17)

Mark and Luke reported the same incident in New world translation and in The Jerusalem Bible where they have not made any changes in the text. Probably they did not notice it and changes may appear in the next edition.

And as he was going out on his way, a certain man ran up and fell upon

his knees before him and put the question to him: "Good Teacher, what must I do to inherit everlasting life?" Jesus said to him: "Why do you call me good? No body is good, except one, God. You know the commandments, 'Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother. (New world Translation of the Holy Scriptures Mark 10: 17- 19 & Luke 18:18– 19)

He was setting out on a journey when a man ran up, knelt before him and put this question to him, 'Good master, what must I do to inherit eternal life? Jesus said to him, 'Why do you call me good? No one is good but God alone. (The Jerusalem Bible, Mark 10: 17- 18 also Luke 18: 18- 19)

If the change in Matthew was not deliberate, then why was the answer different in Mark and Luke for the same question? Either way there has been made a change which has produced inconsistency in the text.

(19) According to Paul, faith in the Saviour was all that was required to attain the salvation, and deeds of the Law were necessary for this purpose:

Therefore we conclude that a man is justified by the faith without the deeds of the law. (Romans 3: 28)

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (Romans 10: 9)

We come across an incident narrated by Mark in the Bible, where a man brought his sick son to Jesus to be cured. He told him that the disciples have tried to cure the boy without any success. Jesus cured the boy and they went happily on their way. Afterwards, when the disciples were alone with Jesus, they asked him why they could not cure the boy and dispel the evil spirit from his body:

And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting. (Mark 9: 28- 29)

The above reference makes it clear that *prayer and fasting* is required to get rid of certain types of evil in addition to verbal faith in Jesus and is an important exercise to invoke the mercy of God. Although, the disciples were believers that remained in the company of Jesus day and night and were being trained and taught by Jesus himself and yet they could not cure somebody from a certain ailment and needed to resort to *prayer and fasting*. In other words they needed something other than just faith in Jesus to dispel certain types of evil and that was *prayer and fasting*.

On one hand it is Paul who says *that a man is justified by the faith without the deeds of the law*, and on the other hand it is Jesus who says that *this kind can come forth by nothing, but by prayer and fasting*. We would like to know if prayer and fasting come within the range of *Law* or not.

(20) Jesus told his disciples not to have any contact with the Gentiles and Samaritans: *These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel.*

(Matthew 10:5-6)

On one occasion when Jesus was alone and thirsty and his disciples were not with him, he was sitting on the Jacob's well waiting for somebody to come and help him with the water. In the meantime a Samaritan woman came and Jesus asked her for help. The disciples were not permitted to *Go into the way of the Gentiles, and into city of the Samaritans enter ye not*, but when Jesus was in need of help and it could only come from a Samaritan woman, he did not hesitate to approach her. That is not all. Jesus went to their village and spent three days with them. And he invited them to accept him as messiah, which they did and became his followers. We cannot conceive Jesus himself doing something and prohibiting his disciples to do it. (To read the full story please see Chapter 4 of John's gospel). We argue that that woman was a Jew from Samaria, or we have to assume Jesus was no different from the Jewish priests and Levites about whom he remarked:

The scribes and the Pharisees sit in the Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

(Matthew 23: 2- 3)

(21) There are a number of prophecies in the New Testament, supposedly made by Jesus himself which were not fulfilled. If any prophecy is not fulfilled it would mean that:

- 1) It was not reported correctly.
- 2) It was misunderstood and the real meaning of that prophecy requires interpretation.
- 3) The person who reported that prophecy is not reliable.
- 4) The person who is making that prophecy is only speculating.

We give below the predictions made by Jesus about his coming back to this world to reward *every man according to his works*. He emphasized that some of the audience will still be alive and see him coming back, sitting on a cloud supported by an army of angels. It has been prophesied on so many occasions that it cannot be treated as an isolated case of mistaken report.

For the Son of man shall come in the glory of his father with his angels; and then he shall reward every man according to his work. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. (Matthew 16: 27- 28)

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven

and earth shall pass away, but my words shall not pass away.

(Matthew 24: 30- 35, also Mark 13: 24- 31)

And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. (Mark 9: 1)

And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. (Mark 14: 62)

And then shall they see the Son of man coming in a cloud with power and great glory... So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away. (Luke 21: 27- 33)

But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. (Luke 9: 27)

The following prophecy is reported by Luke in which he states that Jesus would inherit the throne of David and he *shall reign over the house of Jacob for ever; and of his kingdom there shall be no end*. Over two thousand years have elapsed, and there is no sign of this prophecy being fulfilled. The region mentioned in the prophecy is occupied partly by Jews and partly by Muslims. There is very little chance for this prediction to come true at present even if Jesus does come back as he himself claimed.

He shall be great, and shall be called the Son of the highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. (Luke 1: 32- 33)

The following prophecy presents a problem. The people, who accompanied him to that spot wherefrom Jesus started his journey to heaven, were standing there confused *gazing up into heaven*. Someone standing there with them uttered the following words:

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1: 11)

It is not clear who this person was. The impression one gets is that it was an angel. In that case he must be speaking under Divine instructions, telling them that they will see Jesus coming back from heaven in the same manner as they have seen him go up. Those people standing there have died hundreds of years ago and he has not come back yet. Even if it was not an angel who uttered these words, we take it to be *true* because as a part of the Bible they must have been expressed under Divine influence.

The conditions of his return mentioned in the scriptures i.e. famines, wars, earthquakes, floods and eclipses of the moon and the sun were fulfilled a long time ago, and there is no sign of him. May be Christians are waiting for him at the wrong place. According to Ahmadi Muslims, Jesus who was sent to the lost sheep of the house of Israel migrated from Palestine to the region of Kashmir after he recovered from the wounds he received in the process of crucifixion. He lived among the tribes of Israelites to a ripe old age. After his demise he was buried in a tomb situated in Mahala Khanyar, Srinagar, Kashmir. Please see *Where did Jesus go after crucifixion?* For further details.

The punishments of the Bible.

The followers of almost all religions of the world and the followers of Christianity in particular, criticize and disapprove of *barbaric* punishments - cutting the hand of a thief under certain circumstances or capital punishment for certain crimes - prescribed by Islam to safeguard the individual and keep society free from crime. We produce below some of the punishments from the Bible, where the death sentence by *stoning, burning and beheading* is pronounced for minor offences. In some cases no proof was required to implement the punishment.

1. *And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.*
(Genesis 38: 24)

It should be noted that the woman is married. In those days it was not possible to prove the identity of the father of a child that a woman was carrying. She was accused of adultery and without any proof or any chance given to her to clarify her position; she was sentenced to death by burning.

2. *If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master has given him a wife and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.*
(Exodus 21: 2- 4)

The servant will have no rights over his wife and children. They will belong to the master.

3. *He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take*

him from my altar, that he may die. And he that smiteth his father, or his mother, shall be surely put to death. (Exodus 21: 12- 15)

Thus, death sentence is prescribed for premeditated murder. If a person kills someone accidentally, he is allowed to flee to a place where he can take refuge.

4. *And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.* (Exodus 21: 16)

The death sentence is prescribed for a kidnapper. If a person kidnaps someone and sells him or that person is found in his possession, the kidnapper is liable to be punished by death.

4. *And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.* (Exodus 21: 20- 21)

It does not clarify what punishment that person would receive if the servant dies on the spot.

6. *If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.* (Exodus 21: 28- 29)

If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned. (Exodus 21: 32).

Even the animals are not spared. The death sentence has to be implemented to the guilty Ox by stoning. The owner of the Ox will also be killed.

7. *Thou shalt not suffer a witch to live.* (Exodus 22: 18)

In medieval times a large number of women were accused of being witches and burnt alive. It was argued that if a woman is not a witch, the fire would not harm her. She was tied up to a post with a lot of wood gathered around her and was ignited. The poor woman had no chance to survive. A well known occurrence in the history of France is Joan of Arc who was accused of being a witch and was burnt alive. It was not an isolated case but was a common practice all over Christian Europe.

8. He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed. (Exodus 22: 20)

Anybody who did not adhere to Jewish faith was liable to be punished by death according to this verse.

9. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. (Exodus 31: 14- 15)

According to these verses death is prescribed for anybody who desecrates the Sabbath.

10. And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death. (Numbers 1: 51)

But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel: and the stranger that cometh nigh shall be put to death. (Numbers 3: 38)

Death is prescribed for any stranger who comes near the congregation when the tabernacle is to be pitched.

11. *For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.*
(Leviticus 20: 9 also Exodus 21:17)

Anybody who curses his parents is liable to be punished by death.

12. *Whosoever lieth with a beast shall surely be put to death.*
(Exodus 22: 19)

And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them. And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them. If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them. And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you. And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them. And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity. And if a man shall lie with woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood; and both of them shall be cut off from among their people. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

(Leviticus 20: 10- 19)

In these verses death sentence is prescribed for sexual offences of various types.

13. *A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.* (Leviticus 20: 27)

Death by stoning is prescribed for witches, wizards, magicians and sorcerers.

14. *They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.* (Leviticus 21: 7)

And he shall take a wife in her virginity. A widow, or a divorced woman, or profane, or a harlot, these shall he not take: but he shall take a virgin of his own people to wife. (Leviticus 21: 13- 14)

A priest is allowed to marry only a virgin. A priest is not allowed to marry a prostitute or a divorced woman or any woman who does not conform to religious views advocated by the Church Establishment.

15. *And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire* (Leviticus 21: 9)

Death by burning alive to any daughter of a priest is prescribed if she is found guilty of any sexual misconduct.

16. *And the Lord spake unto Moses, saying, Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God. For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, Or a man that is brokenfooted, or brokenhanded, or crookbacked, or a dwarf, or that hath a blemish in his eyes, or be scurvy, or scabbed, or hath his stones broken; no man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.* (Leviticus 21: 16- 21)

There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing (Leviticus 22: 10)

If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things. (Leviticus 22: 12)

And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. (Leviticus 24: 16)

If anybody uttered impious words or blasphemed the name of the Lord, he was liable to be punished by death. The entire congregation was supposed to join in and stone the person to death. Any stranger who blasphemed the name of the Lord shall also be stoned.

17. *When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of sword: But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth.* (Deuteronomy 20: 10- 16)

If you are at war with any nation which is very far away from you, give them peace if they surrender. If they decide to fight with you and you win the battle, kill all the men and keep the women and children and all that you have looted from that city. But the cities which are not very far off, thou shalt save alive nothing that breatheth.

18. *And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.* (Deuteronomy 13: 5)

If thy brother, the son of thy mother, or thy so, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to trust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

(Deuteronomy 13: 6- 10)

If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying, Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; Then shalt thou inquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you; Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap for ever; it shall not be built again. (Deuteronomy 13: 12- 16)

Anybody who invites you to worship or serve any other god besides the Lord, that person should be stoned to death. If anybody from among you invites the inhabitants of the city to serve any other god, kill everybody and burn down the city. Burn down the entire city and kill all the

inhabitants for the wrongdoing of one person. What kind of justice is this?

19. And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

(Deuteronomy 21: 20- 21)

If anybody finds that his son is disobedient and drinks excessively, he (the son) should be stoned to death and whole population of the city should participate in this.

20. But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

(Deuteronomy 22: 20- 21)

If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shall thou put away evil from Israel. (Deuteronomy 22: 22)

But if a man find a betrothed damsel in the field, and the man forces her, and lie with her: then the man only that lay with her shall die.

(Deuteronomy 22: 25)

Death is prescribed for rape or having illicit sex.

21. Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage. (Joshua 1: 18)

Death is pronounced for all the people who do not heed to the commandments of God.

22. *And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.* (Joshua 6: 21)

And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. (Joshua 10: 10).

Everybody was killed under the direct orders from God. Nothing was spared; even the animals were killed by sword.

23. *And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die.* (II Samuel 12: 4- 5)

A rich man stealing from a poor person is liable to be punished by death.

24. *And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.* (I Kings 20: 42)

This means that if a man condemned to death escapes from the custody of a person, that person is then liable to be punished by death instead of the criminal.

25. *And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el. And he slew all the priests of the high places that were thereupon the altars, and burned men's bones upon them, and returned to Jerusalem.* (II Kings 23: 19- 20)

And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. And the anger of the Lord

was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God. (1 Chronicles 13: 9- 10)

The Old Testament is so full of such events where God *allowed* the barbaric and inhuman death of an individual or a nation that even today after thousands of years make one to shudders under the skin just by reading about it. It is not possible to quote all such events, because it would have taken quite a lot of space. Christians make such an uproar about Islamic punishments, yet they overlook their own religious literature.

Did Jesus redeem humanity?

According to the Bible, when God created Adam and Eve, He put them in the Garden of Eden. They were allowed to eat the fruits of any tree they liked except the one that was in the middle of the garden. The Serpent approached Eve, eventually tricking her into eating the forbidden fruit. Eve in turn gave that fruit to Adam to eat. When God found out that Adam and Eve had eaten the forbidden fruit, He asked them if they had done so.

And the man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat. And the Lord said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.
(Genesis 3: 12-13)

When God heard this, He pronounced punishment on Adam and Eve for their disobedience, and violating His commandment. This punishment is mentioned in Genesis, the first book of the Old Testament:

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return
(Genesis 3: 14-19)

Christians believe that because of the *sin* that Adam and Eve committed, everybody of their progeny would be born sinful and would thus inherit this *punishment*; a concept commonly referred to as *the original sin*. Because He was a Compassionate and Loving God, this state of affairs was not acceptable to Him. He wanted to forgive the human race but, because He was also a *Just* God; He could not forgive without first administering punishment befitting the crime. He, therefore, offered His only begotten son as a ransom, to die on the Cross and redeem humanity and expiate for the inherited sins:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

(John 3: 16)

For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

(Romans 3: 23-25)

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

(I John 4: 10)

Matthew reports that Jesus enjoined his followers to forgive the trespasses of their fellow beings if they wanted their trespasses to be forgiven by God:

For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

(Matthew 6: 14- 15)

How can God ask *poor humans* to do something that He cannot do Himself? The New Testament also cites that Jesus had the power to forgive sins.

But that ye may know that the Son of man hath power on earth to forgive

sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.
(Matthew 9: 6)

And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.
(Luke 5: 20)

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven.
(Luke 7: 47-48)

What was the reason to kill anybody on the cross, when the sins of the mankind could be forgiven like this? One person or one million should not have made any difference for the *Son of God*. Perhaps, Jesus had the power to forgive sins, whereas, God lacked this ability, or perhaps Jesus did not know that this method of attaining forgiveness existed before he offered himself as a ransom, for the redemption of humanity. Or perhaps he was not authorised to forgive any sins at all, and made such statements only to appease the anxiety and distress of the people.

It is argued that Jesus qualified for atonement of sins because he himself was free of sin. As no other human being was suitable for this purpose because of the *original sin*, God sacrificed his only son for the redemption of human race:

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.
(II Corinthians 5: 21)

The theory of vicarious atonement is based on the premise that the children of Adam inherited sin and cannot attain salvation. It was therefore, necessary that someone who was free of sin and was willing to lay down his life and offer a sacrificial atonement for the redemption of mankind. Christians believe that man inherited sin from Adam, and as Jesus had no father, he was free of sin. If it were established that Jesus was not free of the *original sin*, the entire theory of atonement would collapse. When we analyse the situation critically, we come to the conclusion that even though Jesus had no father, he did inherit Adam's sin

through his mother. If it could be established that Jesus had no mother and no father, then we would concede that Jesus was free from hereditary sin.

Mary, the mother of Jesus, inherited sin through her parents, and passed it on to child Jesus. We therefore, argue that Jesus was also from among the children of Adam, and was not free of hereditary sin. Therefore, he was not a suitable choice for atonement.

What is man, that he should be clean? And he which is born of a woman, that he should be righteous?
(Job 15: 14)

How then can man be justified with God? or can he be clean that is born of a woman?
(Job 25: 4)

Let us look at this from a different angle. Eve and Adam, both ate the forbidden fruit. The sin of Eve was greater than that of Adam's, because she ate the fruit first and also seduced Adam afterwards to partake it.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.
(Genesis 3: 6)

Paul maintains that Adam was not deceived and that it was Eve who was deceived:

And Adam was not deceived, but the woman being deceived was in transgression.
(I Timothy 2: 14)

We argue that they were both deceived. Satan, being cunning and deceitful approached Eve and tricked her into eating the fruit. Because she was not intelligent enough to differentiate between right and wrong before eating the fruit, she was deceived easily. Once she ate the fruit her eyes were opened and she knew exactly what she was doing when she offered the fruit to Adam, whereas, Adam was still in that state of unawareness. Eve's sin, therefore, was twice as great as that of Adam. A child conceived only of woman shall inherit a two-fold sin and would

carry twice as much sin than a child conceived as a result of co-habitation.

The Bible tells us that baptism was for the remission of sins:

Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins.

(Matthew 3: 5- 6)

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins

(Mark 1: 4)

It must be clarified here that unlike Jews and Christians, Muslims believe in the innocence of all the prophets and that Jesus, being a prophet of God was free of sin. Muslims also believe that Jesus was not the only one in this regard. (Please see the chapter *Holy people* for details). We do not mean to make any derogatory remarks to the eminence of Jesus; we are only producing what the gospel writers have reported. According to the gospel writers Jesus was also baptized. Was it for the remission of sins? If not then what was its purpose?

And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

(Mark 1: 9; also Luke 3: 21)

The gospel of John also mentioned that Jesus told a lie on the occasion of the feast of the tabernacles. He told his brothers to go to the feast, because he was not going, but when they were gone, he also followed them.

Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

(John 7: 8- 10)

According to the gospel writers the very first miracle of Jesus was turning the water into wine:

Jesus saith unto them, Fill the waterpots with water. And they filled them

up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. (John 2: 7-11)

The drinking of wine has been denounced in the Bible and its consumption is not considered commendable:

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. (Proverbs 20: 1)

But Daniel purposed in his heart that he would not defile himself with the portion of king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. (Daniel 1: 8)

Whoredom and wine and new wine take away the heart. (Hosea 4: 11)

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. (Luke 1: 15)

This act of Jesus - turning the water into wine - cannot be regarded as a miracle. In view of these references, Jesus of the New Testament cannot be included among those who are free of sin.

If salvation was not possible without vicarious atonement, all the prophets, and reformers, who came before the advent of Jesus, had been deceiving people. They required people to believe in them and invited them to follow their *teachings*, if they wanted to be saved. They put before the people their teaching, warning them of God's wrath if they rejected it and

assuring them of salvation if they observed it. That is why, we understand, when they rejected the teaching, the people of Noah and the people of Lot were punished for their disobedience. (We believe that some kind of law must have existed before Moses, the violation of which earned the people of Noah and Lot the punishment of annihilation. If no law existed then God had no just reason to punish them, because according to the Holy Bible where there is no law there can be no retribution).

Because the law worketh wrath: for where no law is, there is no transgression. (Romans 4: 15)

God knew very well that the teachings of the prophets and the Law of Moses were impracticable and would not earn the salvation and yet He punished people for failing to observe it. Therefore, if the Christian doctrine is right and salvation was linked to the death of Jesus on the cross, Moses and all the prophets were impostors who deceived people by telling them that if they obeyed the Law that they have introduced, they (the people) would be saved. If they were true prophets, as the Bible claims that they were, then God himself cannot escape the implication that He was guilty of deception (God forbid) Who sent them with a law which was not possible for the people to observe.

Let us, for the sake of argument, say that by dying on the cross Jesus has paid for the sins, and has redeemed humanity. The question now arises that if human beings have been redeemed and the penalty has been paid for their sins, why the punishment is still continuing?

If punishment was stipulated as a result of the sin that Adam and Eve committed, after atonement, the punishment should have been abolished as a result of Jesus' death on the cross. The chastisement which outlived the life span of Adam and Eve and was extended to their children generation after generation is a gross violation of *justice* beyond limits. Under these circumstances one is obliged to conclude that the sacrifice of Jesus has made no difference to the plight of the suffering humanity.

Contrary to the concept of the original sin, Luke says that every child is *holy* at the time of birth:

(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord.) (Luke 2: 23)

Therefore, the theory of atonement through the death of Jesus on the cross does not hold any substance at all, and must have been introduced into Christianity at much later stage under the influence of pagan creeds prevalent in the Roman Empire. (Please see Chapter *Is Jesus God or son of God?*) In view of the arguments produced here, it can be concluded:

1. Jesus of the New Testament was not qualified for atonement, as it could not be proved that he was free of sin.
2. His death brought no change in the world for the better. People are still suffering the *punishment* and the sin is on the increase.

Therefore we reject the theory of redemption as it cannot be substantiated with authentic references either from the religious sources or by historical evidence.

Another question that comes to mind regarding the issue of atonement is that if all the members of the Trinity have same power and authority then why was Jesus singled out for atonement? God the Father could have offered Himself for this mission. After all, He has the attribute of mercy and love for human beings as well. We believe He is a merciful and compassionate God. So, what was standing in His way to offer His life?

Then, there was the Holy Ghost. He could offer his life for this purpose. There can only be two possible answers to this question:

1. That, God the Father and the Holy Ghost did not love mankind as much as God the Son did.
2. That, the death of God the Father or the Holy Ghost would have caused a major disaster which could jeopardise the very existence of life on earth.

In the first instance, it would condemn God the Father and the Holy Ghost to be imperfect which would be inconsistent with the New Testament

which declares:

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and God of love and peace shall be with you.

(II Corinthians 13: 11)

In the second instance, it would mean that God the Son was not equal to God the Father and the Holy Ghost and that his death would not make any difference to the universe or to the life on earth.

The natural question that comes to one's mind is that if salvation is not possible through vicarious atonement, then how can one achieve it? We are told that it was customary in the Jewish religion to sacrifice animals to attain forgiveness of sins. The sin of Adam was so great that the sacrifice of a mere animal was not sufficient; therefore, God sacrificed his only son to redeem humanity from the punishment.

The old covenant of the law and sacrifice needed replacing. Now the perfect priesthood and sacrifice of Jesus made a new and permanent peace between God and human beings. Jesus has achieved the real reconciliation, of which the old covenant was just a shadow. The old covenant was based on keeping the law. It failed because of human disobedience. The new covenant is based on grace - God's free forgiveness. God has accepted the sacrifice of Jesus to atone for all sin. Now we can obey God out of love - because his law is in our hearts, not in a book or on tablets of stones. We feel the depressing limitations of Jewish sacrifices. They were given so that sin could be paid for with a life - by shedding the blood of an animal. But they didn't work because they did nothing to change the heart of the sinner. The prophets knew that God hated sacrifices which didn't come from the heart or lead to a changed life. The writer of Psalm 40 realized that God was looking for a spiritual sacrifice: the complete offering of a human life to do his will. This is exactly what Jesus did - perfectly, completely, and once for all. After his death on the cross, there was no need for any further sacrifice for sin.

(The Bible Guide by Andrew Knowles page 666.)

When we look into the Bible, we are surprised to note that the Bible is full of verses in which God has guided believers either directly or through His messengers in the ways and means to achieve salvation. It is not right to claim that the sacrifice of animals and shedding their blood was the only means available to the Jews to wash away their sins. There were two main reasons to impose the system of sacrifice on the sinners.

- It was a financial penalty. The people would think twice to commit a sin when every time they have to sacrifice an animal and suffer a financial loss.
- It was also a warning and a reminder to people. As they have the power and authority over the life of the animal they are going to sacrifice, God has the power and authority over their lives. We should, therefore, try to live a life according to the dictates and the wishes of our God.

Next, given below are those verses from the Bible which deal with the subject of forgiveness of sins and achieving salvation. It is not possible to reproduce all those references due to shortage of space. Therefore, a limited number of verses will be mentioned. It should also be remembered that we have two kinds of obligations. The first one is towards the Creator our God. When we break any of His commandments, we violate that obligation. The second one is towards our fellow human beings and the other creatures of God. The violation of either of them is a sin. Both types of sins have been mentioned in the following verses and the ways and means to attain forgiveness.

Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy words.
(Numbers 14: 19- 20)

I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah
(Psalms 32: 5)

If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared.

(Psalms 130: 3- 4)

Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.

(Psalms 130: 7)

By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil.

(Proverbs 16: 6)

One has to admit his sin in the presence of God and seek forgiveness.

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

(Proverbs 28: 13)

For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

(Hosea 6: 6)

Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

(II Chronicles 6: 25)

Then hear thou from heavens, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way. Wherein they should walk; and send rain upon the land, which thou hast given unto thy people for an inheritance.

(II Chronicles 6: 27)

Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men) If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

(II Chronicles 7: 14)

Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for

ever.

(Jeremiah 3: 12)

RUN ye to and fro through the street of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.
(Jeremiah 5:1)

Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be lengthening of thy tranquillity.
(Daniel 4: 27)

And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieved the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land.
(Isaiah 1: 15- 19)

It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.
(Jeremiah 36: 3)

The above are some of the verses from the Old Testament. Given below are verses from the New Testament:

But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance
(Matthew 9: 13)

But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. (Matthew 12: 7)

The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

(Matthew 18: 26- 27)

And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. (Luke 11: 4)

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. (Luke 15: 7)

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord (The Acts 3: 19)

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. (The Acts 8: 22)

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. (James 5: 15- 16)

According to these verses one can seek forgiveness confessing one's sins and pleading for forgiveness. The Bible acknowledges people who were able to please God and He granted them the favours of His nearness. We have produced a long list of those people in the chapter *Holy People*. We read in the Bible about the offerings of Cain and Abel:

And in the process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offerings: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door, And unto thee shall be his desire, and thou shalt rule over him (Genesis 4: 3- 7)

God told Cain that his offerings could also be accepted if he would seek the pleasure of God with a pure heart. In other words we would be forgiven our excesses through the sincerity of our hearts, repentance and prayer. God told Cain that the purity of the heart is essential if one is seeking His pleasure:

And the Lord said unto Cain, Why art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou rule over him. (Genesis 4: 6- 7)

A sin committed by Adam is not different from a sin committed by any other person. In both cases it is a violation of God's commandment. If our sins can be forgiven by seeking forgiveness and praying to God, the sin of Adam could also be forgiven. God taught us how to pray through His prophets and messengers who came to teach us that we can attain forgiveness by repentance and renouncing sin. The question that requires to be resolved is whether Adam was given this opportunity and taught any prayers to seek forgiveness from God to mitigate his crime?

Was Adam a sinner?

There seems to be a misunderstanding about the concept of *sin* among Christians. A *sin* is a deliberate violation of any of the commandments of God. Adam was like a small child who could not tell the difference between right and wrong. If he had committed a sin, it was out of ignorance, and sin committed out of ignorance is not punishable. The Bible does not hold anybody responsible for the transgressions committed out of ignorance:

And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.
(Numbers 15: 26)

When the Prophet Jonah prophesied that the people of Nineveh and their city would be annihilated in forty days, the people of Nineveh fell in humility before God in repentance and begged that their sins might be forgiven and their lives and their city might be spared, and they promised to refrain from evil and wicked practices. God heard their cries and supplications and forgave them. *But it displeased Prophet Jonah exceedingly, and he was very angry*, (Jonah 4: 1), that his prediction did not come true. The reason that God gave to Jonah for sparing the lives of the people of Nineveh was:

And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?
(Jonah 4: 11)

In other words, a very large number of people of Nineveh could not be held responsible for their actions because of their ignorance. God is so Merciful and Compassionate that He ignores most of our infringements and transgressions that we commit in our daily life. Paul says that he opposed and persecuted Jesus and his followers out of ignorance therefore he will not be punished for his atrocities.

Who was before a blasphemer, and a persecutor, and injurious: but I

obtained mercy, because I did it ignorantly in unbelief. (I Timothy 1: 13)

Paul was entitled for the mercy of God because of his ignorance, although he committed a great sin. Why cannot other people have the same treatment? Why is Paul different from Adam and in what respect? God presented by Christianity is more like a shopkeeper; you pay the money and get the goods:

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (I Corinthians 6: 20)

We feel the depressing limitations of Jewish sacrifices. They were given so that sin could be paid for with a life - by shedding the blood of an animal. (The Bible Guide by Andrew Knowles, page 666)

It is very confusing when we come across a merciless God of revenge who could not forgive without having an innocent person killed on the cross according to Christian doctrine, and at the same time a Loving, Merciful and Gracious Being. The Old Testament and The New Testament, both present a Loving and Caring God. Therefore, it is quite likely that Christians have borrowed this alien notion from paganism. This subject been discussed separately. For details please see *Is Jesus God or Son of God?*

Given below are the references from the Bible which inform us about a Merciful and Gracious God.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. (Psalms 103: 8-9)

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. (II Corinthians 1: 3)

And we have known and believed the love that God hath to us, God is love; and he that dwelleth in love dwelleth in God, and God in him. (I John 4: 16)

For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

(Romans 9: 15- 16)

Paul sinned when he persecuted Jesus and his followers and yet he claimed that he was given the opportunity to mend his ways so that he may achieve salvation, whereas Adam was not given that chance.

God said that He created man on his own image:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.

(Genesis 1: 26- 27)

Do the Christians believe that God has a similar body as humans have? He has two arms, two legs and a similar head on His shoulders. If that is not true, then what is the meaning when He said, *Let us make man in our image, after our likeness?* (Genesis 1: 26). If God is not talking about the physical resemblance, then what is that likeness? We suggest that it were the attributes of God planted in Adam according to the limited human capacity. If that is true, then we cannot imagine Adam without the capability of differentiating between right and wrong; or we have to believe that God was also devoid of the power of discriminating good from evil. The Bible tells us that when Adam and Eve ate the forbidden fruit, their eyes were opened and they were able to differentiate between right and wrong:

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye be as gods, knowing good and evilAnd the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. (Genesis 3: 5-7)

According to Christian understanding they lacked this quality prior to eating the fruit. If Eve had not been approached by the *serpent*, they had no inclination of disobeying God. They were tricked into eating the forbidden fruit. When God questioned them, Eve told Him that she was *beguiled*:

And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. (Genesis 3: 12- 13)

This statement clearly shows that the disobedience was not deliberate. It may be asserted that in these circumstances Adam cannot be held responsible for disobedience and branded a sinner. Let us say, for the sake of argument, that Adam was guilty of disobeying God, even then his progeny cannot become genetically polluted with sin. Modern sciences dealing with genetics reveal that thoughts and actions of a person cannot be transferred to the genetic system of the succeeding generations. If we accept that this bizarre phenomenon was possible, then by the same logic, we have to assume that if a sinful person who accepted Jesus Christ as his saviour and repented, and consequently his sins were forgiven, would produce offspring who are free of sin. If one's sins are not forgiven after accepting Jesus Christ and seeking forgiveness then what is the point of this useless exercise. . Thus, if Adam was guilty, only he should have suffered punishment, not his progeny.

When God commanded Adam not to eat the fruit of the tree of knowledge of good and evil, He said:

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. (Genesis 2: 17).

When this question is put to Christians that Adam did not die after eating the fruit, it is argued that it was a *spiritual death*.

The penalty of sin is death. Adam became spiritually dead the moment he

sinned. By this we mean that he became separated from God, and banished from God's presence. He also became subject to physical death. Although he did not die immediately, his body was doomed to die eventually.

(What Christians Believe. 10. Page 25- 26)

A person who has no knowledge of good and evil, and has no experience of death, to tell him that he would *die* if he ate the forbidden fruit would not make any sense to him. To tell him about *spiritual death* is even more difficult to comprehend for somebody like Adam. To believe that God, knowing the limitations of Adam could make such a statement is inconceivable. How could *God Almighty* punish somebody who was not intelligent enough to tell the difference between good and bad? Not only punish him but also punish his future generations. What kind of *Merciful and Compassionate* God He is? The writer once asked this question to an Anglican Bishop. His reply was that a modern theologian would say that any couple can be Adam and Eve. The writer was surprised to hear this, and asked him if he meant that it was a symbolic story and not a real one. He said that it was exactly what he meant. The questioner asked him if the *death on the cross* was also symbolic. His answer was, "No, it was real". It is difficult for one to comprehend how God, with Ultimate Wisdom, could prescribe a real remedy to cure a symbolic disease.

Crime and punishment have to be proportionate to some degree. The punishment has to be pronounced according to the severity and the enormity of the crime. Even in the human courts, the judges make sure that they pronounce a proportionate punishment befitting the crime. Otherwise, there would be chaos and anarchy in society and civilised existence of human beings would not be possible. The law of the land binds judges and they cannot step outside the limits, when pronouncing the punishment that the law has imposed on them. God has no such problem. He is not answerable to anybody, whereas, judges are public servants and can be removed if they persist in making unjust judgments.

According to Christian belief the violation of God's command was deliberate and Adam was guilty of committing a sin. Therefore, God had to punish him because to let him go free was against His attribute of

justice, and the progeny of Adam was also to suffer the punishment.

Adam committed a sin although he was created free of sin. His progeny inherited this sin and thus they were born sinners. Why did Adam commit a sin? He did not inherit sin from anybody. If a sinless person can commit a sin, a sinner should also be able to acquire a sin free status. Even if we agree, that God had a just reason to punish Adam and Eve as well as their succeeding generations, we cannot understand why the children of Adam were forcibly prevented from doing good because of their inherited sin, and why they were not given the chance to attain salvation without anybody paying for their sin. So the punishment that we are suffering is much greater than it appears on the surface due to the inherent inability to avoid sin.

The argument that has been presented should be sufficient to prove that Adam did not rebel against God and that he cannot be branded as a sinner. This is being the case, the very foundation of Christianity crumbles down and the question of atonement does not arise.

Did Jesus sacrifice his life willingly?

We are told that Jesus offered his life as a ransom and willingly died on the cross to save the human race from the eternal condemnation:

The old covenant of the law and sacrifice needed replacing. Now the perfect priesthood and sacrifice of Jesus made a new and permanent peace between God and human beings. Jesus has achieved the real reconciliation, of which the old covenant was just a shadow. The old covenant was based on keeping the law. It failed because of human disobedience. The new covenant is based on grace - God's free forgiveness. God has accepted the sacrifice of Jesus to atone for all sin. Now we can obey God out of love - because his law is in our hearts, not in a book or on tablets of stones. We feel the depressing limitations of Jewish sacrifices. They were given so that sin could be paid for with a life - by shedding the blood of an animal. But they didn't work because they did nothing to change the heart of the sinner. The prophets knew that God hated sacrifices which didn't come from the heart or lead to a changed life. The writer of Psalm 40 realized that God was looking for a spiritual sacrifice: the complete offering of a human life to do his will. This is exactly what Jesus did - perfectly, completely, and once for all. After his death on the cross, there was no need for any further sacrifice for sin.

(The Bible Guide by Andrew Knowles page 666)

Literally 'at - one - ment', being made one or reunited with God, the purpose of Christ's death on the cross. He gave us peace with God (Romans 5:1) through his atoning death as the 'Lamb of sacrifice' (3:25). He suffered for our sinfulness to bring us back to God.

(The Bible Application Handbook by J I Packer & D. W Williams)

Christians claim, as it is evident from the above references, that Jesus volunteered himself to die on the cross in order to offer atonement to humanity. Therefore, it is necessary to ascertain whether he was a willing party to accept death, and the claim made by the Christians is based on reality. The argument presented in favour of atonement is that God

cannot forgive sins. Justice demands that the sinner should be punished. Our stand is that to punish an innocent person for the guilt of another is also against justice even when the person is willing to suffer the punishment. Let us, for the sake of argument say that the Christians' point of view is correct and that sin is susceptible of vicarious atonement, the question still remains to be resolved if Jesus was a willing party. The Bible tells us that the night before Jesus was apprehended by the authorities; he went into a garden along with his disciples and prayed very earnestly for his life.

Matthew reports:

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. (Matthew 26: 36- 39, also Mark 14: 32-36 and Luke 22: 41- 45)

Just ponder over the words *and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me.* These words do not seem to be uttered by a willing party. Jesus says in an unambiguous language, *if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me.*

He came back in that state of agitation to see if the disciples shared his anxiety and stood by him in that hour of need and grief, but every time he came, he found them asleep. This passage from the Bible clearly shows that Jesus was not willing to lay down his life by his own free will. Incidentally, St. Luke reported that Jesus went to Mount Olive to pray. According to him, Jesus withdrew from his disciples *a stone's cast, and kneeled,*

Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. (Luke 22: 41- 42)

If Jesus had offered his life at his own free will, then it could be argued that he might have redeemed the human race and not otherwise. (Although the idea of someone dying for the sins of another person is just as absurd as someone saying, *you have cancer but I will die instead*). The above quotations make it clear that he was not willing to lay down his life; therefore, it nullifies the theory of redemption.

St. Luke reports that during that prayer an angel appeared to Jesus from heaven and strengthened him:

And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. (Luke 22: 43- 44)

We argue that there can only be one of the two ways in which the angel could have strengthened him:

1. He may have told Jesus that it was a very worthy cause that he was going to redeem the whole of human race from eternal condemnation and that momentary discomfort should not discourage him and withdraw from this noble deed. Furthermore, he may have reminded him that he had volunteered and offered his life as a ransom for this purpose. The angel may have encouraged Jesus not to disappoint everybody, and urged him to get on with the task he had taken upon himself.

Or

2. The angel may have told Jesus that there was no cause for concern and that he would not come to any harm so he should not worry. He may have reassured Jesus that he would not die on the cross, at the hands of the disbelievers. God would frustrate their designs and would save him from an accursed death.

We suggest that the appearance of an angel was a sign of the acceptance of his prayer. The angel assured him that his prayers were heard, and his life would be spared. To show his gratitude Jesus, *prayed more earnestly*:

and his sweat was as it were great drops of blood falling down to the ground. (Luke 22: 44). St. Paul reported that the prayer of Jesus was accepted:

Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from the death, and was heard in that he feared. (Hebrew 5: 7)

The whole situation is very clear. Jesus was praying to God that he may be spared an accursed death. God heard his prayers and supplications, and as a result an angel appeared and strengthened him - assuring him that he would escape death on the cross. Jesus was so sure in his mind that he would escape death that when he was nailed on the cross, and saw no obvious way out, a doubt set in his mind:

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? Which is, being interpreted, My God, my God, why hast thou forsaken me. (Mark 15: 34)

This cry of surprise and despair surely negates the claim that Jesus had volunteered his life as a ransom for the atonement of sins and redemption of humanity. Another point should be remembered here that Jesus considered death on the cross tantamount to be forsaken by God.

It seems ironic that Jesus urged his followers to lay down their lives for the sake of truth. Matthew reports:

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. (Matthew 10:28)

And yet, when it was his life that was to be offered, he was reluctant. Ordinary people are known to have shown more courage and embraced death more gracefully than the *son of God*. The history of wars can furnish many examples of matchless bravery and astonishing courage people have shown when they face death during the battles.

When God sends a reformer or a prophet in this world, He also helps them against their enemies. If, however, the enemies succeed against the prophet, then one cannot be certain that he was a true prophet. God, therefore, stands by them and they succeed in difficult circumstances against all odds. There are many such examples cited in the Old Testament where God came to the help of his prophets when there was no obvious way for them to escape. They being weak and powerless stand against the powerful and hostile people and yet they succeed in their mission. It proves that they were genuine in their claim. It is also a proof of the existence of God, that His support and help frustrates the evil designs of the opponents and the prophet succeeds in his mission against all odds. If the opponents of a prophet succeed against him, the authenticity of that prophet becomes doubtful particularly when the Bible declares death sentence for a false prophet:

But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. (Deuteronomy 18: 20)

In the light of the above verse the death of Jesus on the cross makes it difficult to prove his authenticity

It is argued that Jesus, the son of God, was living in heaven in the presence of God. When God decided to forgive the sins of human being and offered His only son as a ransom to die on the cross, Jesus acquired the human body. In other words, Jesus came to this world only for this purpose. Judas Iscariot, who *betrayed* Jesus, accelerated the process and helped him to accomplish his mission by informing the Jews about his whereabouts. The Jews facilitated the process for Jesus to achieve his goal by taking him to Pilate and demanding his death on the cross. Instead of appreciating their help in this matter and rewarding them, Jesus condemned them to be guilty of great sin. About Judas Iscariot he said:

The son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born. (Matthew 26: 24)

.When Pilate asked Jesus to answer the charges which had been filed against him, Jesus kept quite. Pilate further asked him if he realized that the decision could go against him.

Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.
(John 19: 11)

In everyday life we observe that lower quality is sacrificed for the superior quality. A soldier offers his life to save the higher ranking officer, or animal life is sacrificed to serve the human beings. A part of the body is amputated and cut off to save the life of a human being. It is surprising that Christ was sacrificed for the sake of sinners, which is against the law of nature as well as the teaching of the Bible:

The wicked shall be a ransom for the righteous, and the transgressor for the upright.
(Proverbs 21:18).

We, therefore, argue that when Jesus said, *Nevertheless what I will but what thou wilt*, (Mark 14: 36) he told God that he did not want to die but if God is determined to kill him, he cannot stop Him. It is clear that Jesus never offered his life for sacrificial death as a ransom or for any other purpose. Christians have no reason to believe that they have earned salvation through the death of Jesus on the cross and have to use the prescribed method according to the scriptures i.e., seeking forgiveness by repenting and abstaining from wrongdoings.

Did Jesus die on the cross?

Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken.

(Psalms 34: 19- 20)

The death of Jesus on the cross is of fundamental importance in the Christian religion. It is argued that Jesus offered his life in order to redeem humanity and pay the penalty for the sin they inherited of Adam. By dying on the cross, he died an accursed death, and thus carried away the sins of people in order to deliver them from damnation.

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

(I Peter 2: 24)

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

(I John 4: 10)

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

(Revelations 1: 5)

All the four gospel writers agree about the extremely sympathetic attitude of Pilate towards Jesus. He expressed his views about Jesus being faultless and made every attempt to release him and save him from the death by crucifixion, but Jews threatened to report him to Caesar:

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

(John 9: 12)

Pilate made another attempt to save Jesus from crucifixion by giving an option to the crowd to let him go instead of a criminal called Barabbas, but they were not in a clement mood:

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas or Jesus which is called Christ?
(Matthew 27: 15-17)

When his efforts failed to secure a release for Jesus, he took water, and washed his hands before the multitude, saying, *I am innocent of the blood of this just person: see ye to it.*
(Matthew 27: 24)

The Jews insisted on Jesus being crucified and every effort that Pilate made to release him was shouted down by them.

And it was preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your king! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priest answered, We have no king but Caesar.
(John 19: 14- 15)

The Jews were waiting for a Messiah who would bring back their past glory by the sword. When Jesus told them that the glory was not of this world, they turned against him and wanted to prove him to be an impostor by killing him on the cross; as he did not fit the imaginary description of the *bloody Messiah* they were expecting.

But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.
(Deuteronomy 18: 20)

The Jews could have killed Jesus to get rid of him, which would not have been difficult to arrange. (As he was under the protection of God, they failed in their attempt). But the question is, why crucifixion? The answer to this question is that they wanted him dead, but they wanted him to die on the cross to prove that he was not only an impostor but also accursed of

God, and could not even be a prophet, let alone the *son of God*:

And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance. (Deuteronomy 21: 22- 23)

When we examined the situation critically the picture that emerges is quite the opposite to what our Christian friends believe about the death of Jesus on the cross. Even the Jews were not sure that Jesus died in that short period he remained on the cross. They, therefore, requested Pilate to arrange for a watch on the grave.

Now the next day, that followed the day of the preparation, the chief priest and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first (Matthew 27: 62- 64)

If their fears and suspicions were right regarding the disciples stealing the body of Jesus from the sepulchre, they must have come to this conclusion because of the sign Jesus promised to show them, i.e., the sign of Prophet Jonah. (Matthew 12: 38- 40) The Jews knew very well that prophet Jonah came out of the fish alive after three days. That is why they made a mention of three days when they requested Pilate to appoint a guard on the grave of Jesus. Thus, the issue of death on the cross was not clear from the very start.

The time, according to Mark, when Jesus was put on the cross was the third hour: *And it was the third hour, and they crucified him. (Mark 15: 25)*

John on the other hand gives a different time. It was the sixth hour when the court proceedings started. It must have taken a little while before

Pilate was compelled to handover Jesus to the Jews to be crucified:

And it was preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your king! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priest answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst.
(John 19: 14- 18)

Mark reports that it was about the ninth hour when he cried with a loud voice, and gave up the ghost.

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?
(Mark 15:34)

According to John it was *about the sixth hour*, (John 19: 14- 16), when Pilate heard the case against Jesus and eventually handed him over to the Jews to be crucified. The soldiers escorted him into the public hall, where they clothed him in purple and made a crown of thorns and placed it upon his head. Then, they mocked and flogged him, put his clothes back on him and led him to be crucified. (Mark 15: 16- 20). He was led in a procession to the place of crucifixion. He was carrying the cross which must have affected his speed and taken much longer than the normal walking time. The flogging must also have contributed to cause him to slow down. According to Mark, Jesus gave up the ghost at about the ninth hour. The time he remained on the cross was much less than three hours. Even if we accept Mark's statement that Jesus was crucified at the third hour, still the time he remained on the cross was not sufficient that a healthy young man of 33 years of age should suffer death.

Crucifixion was a much more lingering kind of death, and, in its earlier stages, a much less excruciating one than we are apt to imagine, or than otherwise it would have been. As there was but little loss of blood, - the nails that pierced the extremities touching no large bloodvessel, and

closing the wounds they made, - the death which followed resulted from the processes of bodily exhaustion and irritation; and these were so slow, that in no case, where the person crucified was in ordinary health and vigor, did they terminate within twelve hours. Almost invariably he survived the first twenty-four hours, lived generally over the second, occasionally even into the fifth or sixth day. The ancient testimonies to this fact are quite explicit, nor are modern ones wanting, although there are but few parts of the world now where crucifixion is practised. I was told, says Captain Clapperton, speaking of the capital punishments inflicted in Soudan, a district in Africa, which wretches on the cross generally linger three days before death puts an end to their sufferings.

(Hanna, William, The Life of Christ, New York: American Tract Society. Vol. III. P. 328, 329)

Rationalism has principally given its adhesion to the former opinion (i.e. Jesus was not really dead). The short time that Jesus hung on the cross, together with the otherwise ascertained tardiness of death by crucifixion, and the uncertain nature and effects of the wound from the spear, appeared to render the reality of death doubtful.

(Straus, Frederick, The Life of Jesus, Translate. by George Eliot, 1892, London P.750)

It is evident, in fact, that doubts arose as to the reality of the death of Jesus. A few hours of suspension on the cross appeared to those accustomed to see crucifixion entirely insufficient to bring about such a result. They cited many instances of persons crucified, who had been removed in time, and brought to life again by energetic treatment. Origen, later on thought it needful to invoke miracle in order to explain so sudden an end. The same surprise is discovered in the narrative of Mark. Pilate was astonished that Jesus was so soon dead.

(Renan, E., The Life of Jesus, New York: The Modern Library Edition. P. 371)

There is the theory of those who assert that our Lord did not really die upon the cross, that his supposed death was no more than a temporary swoon, and that His Resurrection was simply His return to His consciousness. In defence of this are urged--- the rapidity of his death, in contrast with slowness with which death by crucifixion generally took place; the facts that persons are known to have recovered who had been crucified and taken down from the cross as dead; the effect that would be

produced by the cool air of the rock-hewn sepulchre, as well as by the aromatic spices with which the body has been prepared for burial;--- and the conclusion is drawn that apparent restoration to life is thus sufficiently and easily accounted for.

(Milligan, William, *The Resurrection of our Lord*, The Macmillan Co., 1905. p. 76, 77)

Mr. Primrose (the Scottish surgeon and anaesthetist) points out that a state of low vitality combined with a minimal blood circulation cannot be easily distinguished from death and believes that in Jesus' case this condition was due to the delayed shock of the scourging,

(*The Nazarene Gospel Restored*, by Robert Graves, p 739)

The two thieves who were put on the cross alongside Jesus were still alive when they were taken down. To ensure their death, their legs were broken, whereas, the legs of Jesus were not broken.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. (John 19: 32- 33)

One of the soldiers pierced the side of Jesus with a spear probably to make sure that he was not faking death.

But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. (John 19:34)

That was a sure sign of life as blood does not come out of a dead man. When the body of a person is cut **blood and water** does not come out of it separately. We argue that the writer is trying to tell us that the substance that came out of the body of Jesus, when pierced, was blood in liquid form, and not coagulated. It can be asserted therefore, that generally in the circumstances, in which Jesus was placed, people do not die in 2-3 hours. The death of Jesus, therefore, under these circumstances was utterly impossible.

Jesus was not examined by any medical expert. All those present were ordinary people. Their verdict cannot be taken as authentic. When Pilate, who knew by experience that death by crucifixion took several days, was informed that Jesus had died in that short period, he was surprised.

And Pilate marvelled if he were already dead. (Mark 15:44)

Jesus was drugged while he was on the cross. He was given to drink *vinegar mingled with gal.* (Matthew 27: 34). Although Matthew states that Jesus refused to take it but John testifies that he did receive this mixture. We assert that it was to relieve the pains and induce unconsciousness. Immediately after drinking that mixture he bowed down his head and *gave up the ghost.*

Now there was set a vessel full of vinegar: and they filled a sponge with vinegar and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed down his head, and gave up the ghost. (John 19: 29- 30)

This deceived everybody standing around and they thought that he was dead. The events that followed the crucifixion prove our hypothesis to be correct that it was in fact a swoon.

When Pilate was about to make a judgment a messenger from his wife came to see him with a warning not to give a ruling against Jesus.

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. (Matthew 27: 19)

Obviously, the will of God was made known to Pilate through the dream of his wife, otherwise there seems to be no point of this dream and it was a futile and vain exercise on the part of God Who is too Great and Wise for this kind of pointless practice. In compliance with the request of his wife – and because he did not find him guilty of any crime – Pilate was favourably inclined towards Jesus, and tried once again to set him free

without any success.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

(Matthew 27: 24)

Although Pilate could do nothing openly to save Jesus, he devised a secret plan. He fixed Friday for the court proceedings and delayed the crucifixion until the afternoon, knowing very well that according to the Jewish custom, every condemned person has to come down from the cross before the Sabbath, which starts with the sunset on Friday.

And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.

(Deuteronomy 21: 22-23)

The Jews, therefore, were not prepared to leave Jesus on the cross that they might incur the wrath of God for violating the sanctity of the Sabbath. As it was difficult to tell the position of the sun because of the darkness that fell on the land, they probably took him down much earlier than the ninth hour:

Now from the sixth hour there was darkness over all the land unto the ninth hour.

(Matthew 27: 45)

Joseph of Arimathaea, a respected member of the society, was a secret follower of Jesus Christ. Pilate handed over the body of Jesus to him and he placed it in a sepulchre which was hewn out of a rock on private land. This was not like a grave that we know of, but was like a small room.

When the body of Jesus was in safe hands on private land, a physician named Nicodemus took over the charge of the body. It was under his supervision that the spices and ointment were prepared and administered

to the body of Jesus who was in a state of deep unconsciousness. The preparation of ointment would only make sense if the disciples had a reason to believe that Jesus would be delivered alive from the cross.

And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. (John 19: 39-40)

And they returned and prepared spices and ointments and rested the Sabbath day according to the commandment (Luke 23: 56)

The ingredients of that ointment are found in many Eastern and Western medical books. People do not put *ointments* containing healing agent on dead bodies. John has tried to justify this action by saying that it was a Jewish custom to anoint their dead before burial, (John 19: 40). This shows that he himself was not a Jew, otherwise he would have known about Jewish burial rites, which do not include the anointment of the dead.

When at the end of the Sabbath, (on Sunday morning), Mary Magdalene and *the other Mary* came to the burial place they were told by someone that Jesus was not there.

And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted; Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him (Mark 16: 4-6)

When the women heard this, they hastened to break the news to the disciples.

And they departed quickly from sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

(Matthew 28: 8-10)

Jesus sent a message through his disciples to his brethren to go to Galilee, a distant province, where he would meet them. He took all precautions not to be seen in public. He met his disciples only in secret, and made no public appearance:

Him God raised up the third day, and showed him openly; Not to all people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead (Acts 10: 40- 41)

If it was true, as claimed by the Christians, that Jesus defeated death and resurrected, why did he not meet people openly? It would not have been within human power to harm him again. Jesus met his disciples when they were assembled in a room for the fear of Jews anticipating further persecution from them:

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for the fear of the Jews, came Jesus and stood in the midst, and saith unto them, peace be unto you. (John 20: 19)

Luke also reports: *And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them.* (Luke 24: 36-43)

Mark 16:14 and St. Matthew 28: 9 also report that Jesus met his disciples, spoke to them, and even ate in their presence. He showed his wounds to them and asked them to touch him if they thought he was a spirit. In fact, he tried very hard to convince them that he was the same person of flesh and bones, and that he had survived the attempt of the Jews to kill him on

the cross. The disciples were so overwhelmed to see him alive that *they yet believed not for joy*. (Luke 24: 41). When something happens beyond our expectations, even these days we use phrases like, *I don't believe it*.

During the period that Jesus lived before the crucifixion, he showed many miracles and signs to his people, yet in spite of this, they were not satisfied and wanted a fresh sign, which could convince them and establish his authenticity:

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. (Matthew 12: 38- 40)

Jesus told them that the sign of Jonah would be the only sign shown to them. The full story of Jonah can be found in the Book of Jonah in the Old Testament. The Bible tells us that the crew of the ship in which he was travelling, threw Jonah into the sea:

So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging (Jonah 1: 15). And again: *Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights* (Jonah 1: 17)

Jonah prayed while he was still in the belly of fish to the Lord for forgiveness, and He heard his prayers. As a result of his prayers and supplications God took pity on him:

And the Lord Spake unto the fish, and it vomited out Jonah upon the dry land. (Jonah 2:10)

From the story of Jonah cited in the Bible we observe that (1) Jonah entered the belly of fish *ALIVE*. (2) Remained *ALIVE* while inside the

fish for three days and three nights. (3) And came out *ALIVE*. (4) Then he went back to his people and they accepted him. Jesus on the other hand entered the *Heart of the earth DEAD*, remained *DEAD* while inside the *heart of the earth* and when he came out of the *grave* he went into hiding.

We do not have any independent witness who had seen Jesus alive after the crucifixions. There is no similarity between the two occurrences. During the time that Jonah was in the belly of fish, he remained in touch with God through prayers and supplications. Jesus on the other hand, entered into the grave dead and thus alienated himself from God. If we believe in the death of Jesus on the cross, his prophecy *and there shall no sign be given to it, but the sign of the prophet Jonah* was not fulfilled. Furthermore, he was put into that *grave* on Friday evening and came out of that sepulchre before the sun rise on Sunday morning, (time unknown). Whatever way one calculates, it does not make *three days and three nights*.

John reported in verse 16 of chapter 10 that Jesus said, *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.* (We have dealt with this subject at length in another chapter). We are told that when Jesus was *risen* from the dead, he ascended to heaven. Surely, the *sheep from the other fold* were not waiting there for him.

According to human understanding, death occurs when the soul and the body are separated. When according to Christian belief Jesus *died*, his soul had left the body. He came back to life again *on the third day*, which means that his soul returned to the same human body. He met his disciples in the same body and as long as he remained among them, he was in the same human body. There are a some questions that need to be answered:

1). As it is believed by Christians, Jesus was a perfect man and at the same time he was a perfect God, one would like to know if he had two souls in that human body. If not which soul did he have? And again which particular soul left the body at the time of death if he had two

souls?

2). If Jesus rose from the dead and his soul returned to his body then what was the sacrifice that he made?

3). Before Jesus came to this world, he was living in heaven in a spiritual body in the presence of God. He acquired a human body only to *die on the cross* in order to redeem the human race from the original sin. After resurrection, Jesus ascended to heaven in the same human body. If the *soul* left the body a second time, Jesus died again and there is no report anywhere in the scriptures about his second resurrection. If he did not *die* the second time, he is still trapped in the human body to eternity with all its frailties. Would it not be strange to visualize God the Father in His spiritual body and God the Son sitting on His right hand in human form?

4). Then, there is the question of his second coming. The first time Jesus acquired a human body so that he could die on the cross in order to redeem the human race. Once that was achieved, there was no further use for that body. In what form will he come to this world the second time? Will he be in the same human body that he acquired for the purpose of dying on the cross? If so, what would be the purpose of the human body this time? If he does not come back in the same human body, how will the people recognise him?

It will not be out of place to refer to an article published in the daily Newspapers on 27th April 1991. Almost every Newspaper made a mention of it but we will only quote *The Times*. This is not an isolated case. Throughout history scholars and experts have voiced their findings and opinions doubting the death of Jesus on the cross. The medical correspondent Thomson Prentice writes under the caption, **CHRIST FEIGNED DEATH TO SURVIVE THE CROSS**. The article says:

Jesus Christ did not die on the cross and might have feigned his death in a premeditated attempt to survive crucifixion, according to an article in the Journal of the Royal College of Physicians.

He might have lost consciousness because of diminished blood supply to the brain and is more likely to have been resuscitated than resurrected. His subsequent appearances could be explained by suggestibility among his followers.

The hypothesis is put forward by Trevor Lloyd Davies, aged 82, a retired physician and former chief medical adviser to the employment department, and his wife Margaret, a theologian. They suggest that the flogging Jesus received led to his early collapse on the cross, and that he was removed from it much sooner than was usual because he seemed to be dead.

Dr and Mrs Lloyd Davies say that, after six hours on the cross, Jesus gave out a cry. The bystanders were in no doubt that he had died. Death from crucifixion usually took from three to four days from prolonged inability to breathe against gravity. His ashen skin and immobility were mistaken for death ... The cry may not have been any more than a loud expiration preceding syncope (fainting).

Oxygen supply to the brain remained minimal, but above a critical level, until the circulation was restored when he was taken down from the cross and laid on the ground. As Jesus showed signs of life, he was not placed in a tomb, but taken away and tended. The authors say Christ's later appearances, "whether real or supposed" are not compelling evidence for or against resurrection or resuscitation. "His followers underwent a transmarginal inhibition, a state of activity of the brain in which hysterical suggestibility frequently occurs". They say that those who do not accept the Gospels must consider "whether the whole episode was planned by Jesus and his followers, possibly at Gethsemane, that death would be feigned so that early removal from the cross might be secured".

(The Times April 27th 1991)

The article suggests in very strong terms that Jesus was taken down alive from the cross. The Jews wanted to kill Jesus on the cross only to prove that he was an impostor, and was not sent by God as he claimed. If they had succeeded in their designs, they would have proved beyond any shadow of doubt that he was an impostor and that they were right in rejecting him. That is why it was important for him to escape death:

But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. (Deuteronomy 18: 20)

When Jesus was stretched on the cross and he could see no way to escape, a doubt set in his mind and he cried out:

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? Which is, being interpreted, My God, my God, why hast thou forsaken me? (Mark 15: 34)

This exclamation of surprise shows that Jesus was sure in his mind that God would save him from death on the cross, and that death on the cross would be tantamount to desertion by God. The Bible tells us that God does not forsake the people that do not forsake Him.

When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (For the Lord thy God is a merciful God ;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them. (Deuteronomy 4: 30- 31)

If we believe that he died on the cross, we have to assume that he was an impostor and God did forsake him. The other alternative would be that he did not die on the cross. Jesus claims that God did not forsake him:

And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him (John 8: 29)

When Paul and Barnabas were travelling in Iconium, they met resistance and hostility as a result of their preaching in the city, in order to stop an unlawful sacrifice. The hostile crowd of non-believers instigated by the opponents stoned Paul and threw him outside the city gates for dead.

And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city,

supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.
(The Acts 14: 19- 20)

It would be intriguing to learn if it was a resurrection or resuscitation. Paul also came back from the *dead* like Jesus did. Was it a mistake by people who took him for dead? The point we are trying to make here is that people standing around the body of Jesus made a similar mistake and thought he was dead, whereas, he only appeared to them as dead. If we believe that the Jews succeeded in killing him on the cross, it would mean that they won their battle against Jesus, whereas the Bible tells us that it is God that always succeeds against the enemies.

The adversaries of the Lord shall be broken to pieces: out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed. .
(1 Samuel 2: 10)

The Holy Qur'an also agrees with the Bible on this point and declares that God and His messengers always have the upper hand and succeed against those who oppose them:

Allah has decreed: 'Most surely I will prevail, I and my messengers.' Verily, Allah is Powerful, Mighty.
(The Holy Qur'an: 58: 22)

We read in The Bible a prophecy about the sufferings of Jesus:

Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken.
(Psalms 34: 19- 20)

This prophecy has been foretold in the Psalms about Jesus, in which it was predicted that although the person mentioned in the prophecy (Jesus) will suffer many hardships and physical and mental sufferings, God will deliver him out of them all. If we believe that Jesus died on the Cross, it would be wrong to say that *the Lord delivereth him out of them all*.

The sympathetic attitude of Pilate, the dream of his wife shows that Pilate

wanted to release him. A couple of hours or so on the cross and he was taken down and his legs were not broken. When a soldier pierced his side, blood came out. The services of a physician were acquired who prepared an ointment and applied it to the body of Jesus. He met his disciples in his old human body and ate in their presence. He made no public appearance. In the light of the argument we have presented here, we assert that Jesus did not die on the cross and that he was not an impostor. He was a true prophet of God and was not forsaken by Him.

Where did Jesus go after crucifixion?

The natural question that comes to ones mind is that if Jesus did not die on the cross and he recovered from the wounds that he sustained in the process of crucifixion, what happened to him. He seems to have disappeared from the scene altogether not to be seen again. Christians claim that he physically ascended to heaven, and now he is sitting on the right hand of God.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. (Mark 16: 19)

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven (Luke 24: 50- 51)

According to Kirsopp Lake, a well-known historian and commentator, remarks about ascension of Jesus:

In the earliest tradition there was no account of the actual Resurrection, but only statements as to the grave and the appearances of the risen Lord; there was therefore no account of actual Ascension to heaven, but statement of the implication of the fact that Lord was the heavenly being.

(Kirsopp Lake, The Historical Evidence for the Resurrection of Jesus Christ, 1907, p.231.)

It was established in the previous chapter - *Did Jesus die on the cross?* - that Jesus escaped death on the cross. He recovered from the wounds he received, met his disciples and lived among them for many days. After the crucifixion, it was not safe for him to remain in Jerusalem and live a normal life. He was convicted and sentenced to death by the Roman court. Therefore, when he regained consciousness, Jesus came out of the sepulchre and went into hiding. He made no public appearance and only met his disciples in private and in secluded places. He was betrayed once and could not rely on the loyalty of his followers. Moreover, they were not in a position to help him or exert any influence on the Roman

authorities. Pilate could not help him openly even if he wanted to. He had already done all that he could. It was not safe for his relatives and disciples either. They could get into trouble for helping and abetting a convicted man. Jesus, therefore, decided to leave Palestine for good.

The question is where did he go? When we turn to the Bible, we come across verses which point to the mission of Jesus and the direction where he was supposed to go:

My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace.

(Jeremiah 50: 6)

Again we read:

And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

(Ezekiel 34: 5- 6)

In these verses God has mentioned about the *lost sheep* (*lost ten tribes*), which were driven away in captivity after the destruction of Jerusalem, and their whereabouts were not generally *known* to the world. The Prophet Isaiah, who preceded Jesus, foretold his advent and hinted about the mission of Jesus.

The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.

(Isaiah 56: 8).

Here the Prophet Isaiah said that some time in the future God would gather other people *beside those that are gathered unto him*. This prophecy relates to Jesus, for there has been none besides him who claimed to be the gatherer of *the lost sheep of the house of Israel*. The people gathered around him were his followers from the Palestine area and could not be classified as *outcasts*.

This prophecy of the prophet Isaiah gave hope to the Jews that their *lost sheep* would reunite with them. Jesus spoke about the *lost sheep* on many occasions. When he enjoined his disciples to go onto a preaching expedition, he advised them:

*These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any city of Samaritans enter ye not: But go rather to **the lost sheep** of the house of Israel.* (Mathew 10: 5-6)

On one occasion, a woman of Canaan followed Jesus seeking help for her daughter who was *possessed* by an evil spirit. But Jesus ignored her. Matthew reports:

*But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the **lost sheep** of the house of Israel*
(Matthew 15: 23- 24).

For the Son of man is come to save that which was lost. (Matthew 18: 11)

On another occasion, he said, *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.* (John 10: 16)

For the Son of man is come to seek and to save that which was lost.
(Luke 19: 10)

These references show that there were some tribes of the Jews living somewhere outside Palestine. The mission of Jesus did not end by giving the message to the Jews living in Palestine alone. It was not an option but it was the main part of his mission to go to those tribes and deliver the message to them. That is why he said, *I am not sent but unto the lost sheep of the house of Israel*, (Matthew 15: 24) and *other sheep I have, which are not of this fold: them also I must bring.* (John 10: 16). Whereas, the Jews living in Palestine paid little attention to his message and only a handful of them believed in him, but the other sheep will **hear his voice**, he claimed, with greater attention and will believe in him. It was, therefore, imperative for Jesus to travel to the country where those

ten tribes were settled and convey the divine message to them.

Joshua led the Israelites to the Promised Land and divided the land among the twelve tribes. Judah and Benjamin were allocated the south while the other ten tribes occupied the north and the east bank of Jordan River. Joshua became the first judge (ruler) of the Israelites. After being ruled by the judges for some time, the Israelites chose Saul as their first king who was succeeded by David and then Solomon became the king of the Israelites after him. After the death of Solomon, his son Rehoboam inherited the throne. (I Kings 12: 16-20). During his reign, in the year 922 BC Jeroboam led a revolt of the northern tribes and established the kingdom of Israel with its capital at Samaria. Jeroboam became its first king. The other two tribes of Judah and Benjamin remained loyal to Rehoboam, the king of Judah with its capital at Jerusalem. A deplorable feature of this division was that hatred and enmity was created among the Jews and they were engaged in internecine hostilities. The hostilities between the newborn states went on until the capture of Jerusalem. Pekah, the king of Israel formed an alliance with the king of Syria and invaded Judah.

Against the advice and warning of the prophet Isaiah, Ahaz the king of Judah sought help and invited the Assyrians to invade Samaria the capital of the ten tribes.

So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up and save me out of the hands of the king of Syria, and out of the hands of the king of Israel, which rise up against me.
(II Kings 16: 7)

The Assyrians overran Samaria and took the inhabitants in captivity. Rezin, the king of Syria and Pekah were killed in the battle. At the time of Hezekiah, Assyria attacked the Southern kingdom. Hezekiah looked to Egypt for help which never came. A few years later the Assyrians turned on to the northern kingdom of Israel and destroyed it.

The association with the outer world brought pagan ideas into Temple

rituals. It was probably in the Jewish blood that they always looked towards false gods with greater inclination. From the time of Moses they were inclined to worship pagan gods and golden calves. Without exception the kings from both kingdoms of Judah and Israel reverted to pagan worship despite repeated warnings from the prophets. The people were disposed to illicit and immoral sexual practices against accepted rules and convention. Josias tried very hard to reform people and uproot the inveterate pagan tendencies without success. Worship of Baalim and other gods and other pagan practices were openly pursued and even the holy confines of the Temple were not free from such loathsome and revolting practices. When Zedekiah became the king of Israel (II Chronicles 36: 11), he started evil practices against the advice of the prophet Jeremiah. In spite of repeated warnings, he despised the word of God and mocked His messengers. He also revolted against Nebuchadnezzar of Babylonia, who had, during this time, gained ascendancy over Assyria. The Egyptians were defeated by Nebuchadnezzar and Joakim (Jehoiakim) the son of Josiah who was relying on the help from Egyptians was forced to shift his allegiance from the Egyptians to the Babylonians.

The Jews considered the Temple as God's dwelling place and under His direct protection. Therefore any intrusion from outside was unlikely. The Prophet Jeremiah warned them to abandon their evil practices, but instead of making any positive effect his words irritated the Jews and the Prophet narrowly escaped a violent death. The fanatics incited defiance to the Babylonians and in the third year of his reign Joakim (Jehoiakim) revolted against the Babylonians.

In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

(II Kings 24: 1)

His defiance invited the Babylonian invasion and in the year 587 B.C. Nebuchadnezzar invaded and conquered Judah. He plundered and completely destroyed Jerusalem and its temple and drove away the inhabitants in captivity.

And they burnt the houses of God, and brake down the wall of Jerusalem,

and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia. (II Chronicles 36: 19- 20)

The captured tribes were driven away as slaves to Assyria, Mesopotamia, and Media. When the Assyrians and Babylonians extended their territories to the east, they took those tribes with them to Iraq and Persia. When Cyrus occupied Babylon, he allowed the Jews to return to Jerusalem but only a small number of them returned. At the time of Darius, when the Persians extended their territories still further east to Afghanistan and India; the Jewish tribes migrated with them and settled in Afghanistan, Kashmir and adjoining territories. A small number of Jews remained in Babylon. These latter returned to their homeland with the help of the king of Fars and Media and settled in Jerusalem, but those who had settled in Afghanistan and in the region of Kashmir and Tibet did not return. They lived among the Buddhists and were assimilated by their religious and cultural influences.

So all the children of Israel, except the tribe of Judah (and a remnant of Benjamin) were moved beyond the Euphrates by Assyrians. And a Persian people were settled in their place in Samaria. The ten tribes never returned and were either assimilated, or (a more likely occurrence) took on a new identity and way of life, and slowly forgot their original provenance. Their eventual fate is still a subject of heated conjecture among specialists, but the fact of their migration to Persia is not seriously doubted. (The Divine Deception, Keith Laidler, page 104)

It was part of Jesus' mission to seek and to reach to those lost tribes because he was *not sent but unto the lost sheep of the house of Israel.* (Matthew 15: 24). When it became impossible for Jesus to stay in Jerusalem he embarked upon a journey to the regions where those ten tribes were settled. The escape of Jesus was kept secret for fear of persecution by the hostile Jews and Government officials. With the passage of time, *real Jesus* was forgotten and the *Jesus of Paul* took his place. As the non-Jews were taken into the fold of the new faith, they were quite happy and satisfied with the *mythical Jesus* that was presented to them, which was not very far from their own pagan gods. By dying on

the cross, he carried away their sins; and left them to practice paganism under the banner of Christianity.

It is not easy to trace the footsteps of Jesus with absolute accuracy after two thousand years. If we can establish the whereabouts of the lost ten tribes with reasonable accuracy, we would know where Jesus went after he escaped from the crucifixion, as it was imperative for him to find them because it was his duty as a divine messenger to deliver the message to them.

It was over seven hundred years before the advent of Jesus that the ten tribes of the Israelites were taken prisoners from Samaria and were taken away. Ultimately, these tribes came to Afghanistan and to India and settled in various parts of the country. Jesus came to Afghanistan and Kashmir (India) in their pursuit, who had forgotten their ancestral faith under the influence of Buddhism. Produced below is evidence in favour of this hypothesis.

The inhabitants of Kashmir and Afghanistan claim to be the descendents of the Israelites (Bani Israel). For example, the people of Alai, the inhabitants of Kala Dakha, and the tribe of Hazara attribute their origin to Israel. Similarly, the people living between Chalas and Kabul claim to be the children of the Israelites (Bani Israel). They do not seem to draw any benefit from this claim and unless it was true, they would not insist on it.

Historical evidence reveals that the *lost ten tribes* of Israelites occupy Kashmir, Afghanistan and the surrounding areas. On the authority of some English scholars, **Dr Bernier** expressed the view in the second part of his book *Travels in the Moghul Empire* about the Kashmiri people that their features, dresses and some customs decisively point to their origin as Israelites, who, at the time of the *Diaspora* in the days of king Assur had migrated to this country. On page 430, he says:

On entering the kingdom after crossing the Pirepenjale mountains the inhabitants in the frontier villages struck me as resembling Jews. Their countenance and manner, and that indescribable peculiarity which

enables a traveller to distinguish the inhabitants of different nations all seemed to belong to that ancient people. You are not to ascribe what I say to mere fancy, the Jewish appearance of these villagers having been remarked by our Jesuit Father and by several other Europeans long before I visited Cashmere.

He further says:

In recent times visitors to Cashmir seeing the names Rahimju, Lusju, Julju, etc., etc., common ones among the tradespeople who cater to foreign visitors in Srinagar, written up as RAHIM JEW, JUL JEW, JUS JEW, have imagined that the bearers of these names were Jews of nationality. The Jewish cast of features of many of the inhabitants of Cashmir is noted by many modern travellers.

(Dr. Bernier. *Travels in the Moghul Empire*. Note 3, P430).

There are some more scholars expressing their views on the origin of Kashmiris and Afghans.

...the majority of Eastern writers consider them to be the descendants of one of the ten tribes of Israel --- and this is the opinion of the Afghan themselves.
(J.E. Ferrier, *History of the Afghans*, P. 1)

There is an old tradition that those Jews who were led captive by Shalmaneser settled in Cashmere and that the people of that country are descendants of those Jews. It is certain, though we find no remains in Cashmere of the Jewish religion, the people there being all either Gentiles or Mahometans, that there are several vestiges of a race descended from Israelites. The hair of the face, and the look of the present inhabitants, have something of what's peculiar to the Jews, which distinguishes them from all other people. Moses is very common name there, and some ancient monuments, still to be seen, discover them to be a people come out of Israel.

(Rev. James Hough, *The History of Christianity in India*, vol. 2, page 288).

The natives are of a tall, robust frame of body, with manly features, the women full formed and handsome, with aquiline nose and features, resembling the Jewish.

(Dr. A. Johnston: *Dictionary of Geography*, 'Kashmir' London 1867)

Sir Francis Younghusband, was Political Agent in Chitral in the years 1893-4; British Commissioner to Tibet in the year 1902-4 and Resident Kashmir from 1906 to 1909. He writes:

The visitor with an ordinary standard of beauty, as he passes along the river or the roads and streets, does see a great many more than one or two really beautiful women. He will often see strikingly handsome women, with clear-cut eyebrows, and general Jewish appearance.

(Kashmir, described by Sir F. Younghusband, K.C.I.E. Adam & Charles Black. 1911, page 125)

Ferrier is disposed to believe that the Afghans represent the lost ten tribes, and to claim for them descent from Saul, King of Israel. Among other writers concurring in this view may be mentioned the honoured name of Sir William Jones.

(Col. G.B. Malletson, C.S.I., *The History of Afghanistan from the Earliest Period to the Outbreak of the War of 1878*, P39)

The traditions of this people refer them to Syria as the country of their residence at the time they were carried away into captivity by Bukhtunasar (Nebuchadnezzar), and planted as colonists in different parts of Persia and Media. From these positions they, at subsequent period, emigrated eastward into the mountainous country of Ghor, where they were called by the neighbouring people "Bani Afghan" and "Bani Israel", or children of Afghan and children of Israel. In corroboration of this we have the testimony of the prophet Esdras to the effect that the ten tribes of Israel who were carried into captivity, subsequently escaped and found refuge in the country of Arsareth, which is supposed to be identical with the Hazarah (Cashmere) country of the present day, and of which Ghor forms a Part. It is also stated in the Tabacati Nasri - a historical work which contains, among other information, a detailed account of the conquest of this country by Changiz Khan - that in the time of the native Shansabi dynasty there was a people called Bani Israel living in that country and that some of them were extensively engaged in trade with the countries around.

(Bellew, H. W., *The Races of Afghanistan*, Calcutta, Thacker, S. Pink & Co.)

According to their native traditions, the Afghans also are to be identified with the Lost Ten Tribes. They declare that Nebuchadnezzar banished them into the mountains of Ghor, whence they maintained correspondence with the Arabian Jews: subsequently they became Muslims.

(Malcolm, *History of Persia*, 11,596, London, 1815)

The Afghans still call themselves 'Beni Israel' and are declared to have a markedly Jewish appearance. Their claim to Israelitish descent is allowed by most Muslim writers.

(G. Moor, *Lost ten Tribes*, London, 1886, page 143- 160)

According to their (Afghan) own traditions, they believe themselves descended from the Jews; and in a history of the Afghans (by Neamat-ullah, translated by the Translation Society) written in the 16th century and lately translated from the Persian they are derived from Afghan, the son of Jeremiah, the son of Saul, King of Israel, whose posterity being carried away at the time of the Captivity, was settled by the conqueror in the mountains of Ghor, Kabul, Candhar and Ghazni. They preserved the purity of their religion until they embraced Islam.

(James B. Frazer, *Historical and Descriptive Account of Persia and Afghanistan* New York, 1843, page 298)

Modern investigations have pointed to the Nostorians, and latterly with almost convincing evidence (so far as such is possible) to the Afghans, as descended from the lost tribes.

(Alfred E. Adersheim: *The Life and Times of Jesus The Messiah*, page 15)

Sir Alexander Burnes in his book *Travels into Bokhara* which was published in 1835 states:

The Afghans called themselves Bani Israel, which is Children of Israel. The Afghans looklike Jews and the younger brother remarries the widow of the elder. The Afghans entertain strong prejudices against the Jewish nation which would at least show that have no desire to claim, without just cause a descent from them.

Dr. Joseph Wolf, in his book, *Narrative of a Mission to Bokhara* writes:

Wonderfully struck with the resemblance which the Yusuf Zayes and the Khaibaries, two of their Afghan tribes, bear to the Jews.

J. B. Fraser in his book *An Historical and Descriptive Account of Persia and Afghanistan* which was published in 1843, states:

According to the Afghans' own tradition they believe themselves to be descendents from the Jews.... they preserved the purity of their religion until they embraced Islam.

George Moore in his famous work *Lost Tribes* published in 1861 has cited:

And we find that very natural character of Israel reappears in all its life and reality in countries where people call themselves Bani Israel and universally claim to be the descendants of the Lost Tribes. The nomenclature of their tribes and districts, both in ancient geography, and at the present day, confirms this universal natural tradition. Lastly, we have the route of the Israelites from Media to Afghanistan and India marked by a series of intermediate stations bearing the names of several of the tribes and clearly indicating the stages of their long and arduous journey.

Sir William Jones, Sir John Malcom and missionary Chamberlain, after full investigation, were of the opinion that the Ten Tribes migrated to India, Tibet and Cashemire through Afghanistan.

In addition to the semblance that Kashmiris and Afghans have to the Jews in their features, customs and appearance, another proof that they are of Jewish origin, is that they named their cities, towns, regions and mountains after the names of their mother country. For instance, we find their own names and tribes after the names of their ancient Patriarchs such as Musa Khel (the tribe of Moses), Sulaiman Zai (The tribe of Solomon), Daud Zai (the tribe of David), Yusaf Zai (the tribe of Joseph), and so on.

As an example, we give below some of the linguistic parallels occurring in

Kashmir and Afghanistan corresponding to the Biblical names.

Tribes	Biblical name	Reference
Amal	Amal	1Chronicles 24: 27
Attai	Attai	1Chronicles 12: 11
Bal	Bal	1Chronicles 5: 5
Bala, Balah	Balah	Joshua 19:3
Caleb	Caleb	1Chronicles 2: 18
Dara	Dara	1Chronicles 2: 6
Gaddar	Gedor	1Chronicles 4: 4
Gaddi	Gaddi	Numbers 13: 11
Ganni, Gani	Guni	1Chronicles 7: 13
Haqqaq	Hokok	1Chronicles 6:75
Ishai	Ishui	1Samuel 14: 49
Kalkul	Calcol	1Chronicles 2: 6
Karrah	Korah	Numbers 26: 9
Lavi, Laveh	Levi	1Chronicles 2: 1

Name of Place	Biblical Name	Reference
Kabul	Cabul	Joshua 19: 27
Ajas	Ajah	Genesis 36: 24
Zaida	Zaidon	Judges 18; 28
Babel	Babel	Genesis 11: 9
Hazarah	Hazeroth	Numbers 11: 35
Ghazni	Gaza	Genesis 10: 19
Gilgit	Golgotha	Matthew 27: 33
Jalala	Galilee	Matthew 3: 13
Tibet	Tibbath	1Chronicles 18:8
Kohat	Kohath	Joshua 21: 5
Ladakh	Laadah	1Chronicles 4: 21
Guzana	Gozan	2Kings 19: 12
Leh	Lehi	Judges 15: 9
Rezin	Rezin	NEhemiah 7: 50
Moserah	Moserah	Numbers 33: 31

These are but a few names from a very long list that have been produced here to show the similarities between Israelites and the inhabitants of

Kashmir and Afghanistan or *the lost Ten Tribes*. This constitutes one of the strongest proofs that the ancestors of the people of Afghanistan, Kashmir and adjoining areas came from ancient Syria, representing the lost tribes of Israelites. In the end we would like to note down a verse from the Bible which points to India as the territory where the Jews were settled:

Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.
(Esther 8: 9)

Buddhist scriptures provide enough evidence to prove that Jesus came to this country. The ancient Buddhist records of Tibet reveal statements concerning the life and teaching of a *Bagwa Buddha* (White Buddha) which is remarkably identical to those recorded in the gospels about the life and doctrine of Jesus; so much so that it seems as though they are essentially the same.

Nicolas Notovitch, a Russian traveller visited India in 1887. In the course of his journey he visited a Buddhist convent and found out from the Chief Lama that there existed ancient memoirs concerning the life and visit of Jesus (Issa) to those parts of the world. It must be remembered that the purpose of his visit to India was to study the various cultures of the country and that it was quite accidental that he found out about the visit of Jesus to India.

In a recent visit to one of your Gnopas, a lama spoke to me of a prophet, or as you perhaps call him a Buddha, of the name of Issa. 'Can you tell me anything of him?' I asked. The name of Issa is greatly respected among the Buddhists was the reply, though little is known of him save by the Chief Lamas, who have read the parchments relating to his life.

(Nicolas Notovitch: *The Unknown Life of Jesus. The Original Text of NicolasNotovitch's 1887 Discovery.* Page 90)

We give below a few more references from different writers who have explored the possibilities of the arrival of Jesus in India.

Father Grueber was much struck with extraordinary similitude he found, as well in the doctrine, as in the rituals, of Booddhists of Lassa to those of his own Romish faith. He noticed 1st, that the dress of Lamas corresponded with that handed down to us in ancient paintings, as the dress of the Apostles. 2nd. That the discipline of the monasteries, and of the different orders of Lamas or priests, bore the same resemblance to that of the Romish church. 3rd. That the notion of an incarnation was common to both, so also the belief in paradise and purgatory. 4th. He remarked that they made suffrages, alms, prayers and sacrifices for the dead, like the Roman Catholics. 5th. That they had convents, filled with monks and friars, to the number of 30,000, near Lassa, who all made three vows of poverty, obedience, and chastity, like Roman monks, besides other vows. And 6th, they had confessors, listened by the superior Lamas, or Bishops; and so empowered to receive confessions, and to impose penances, and give absolution. Besides all this, there was found the practice of using holy water, of singing service in alternation, of praying for the dead, and a perfect similarity in the costumes of the great and the superior Lamas to those of the different order of the Romish hierarchy.

(H. T. Princep, *Tibet, Tartary and Mongolia*, P. 12- 14)

These early missionaries, further, were led to conclude, from what they saw and heard that the ancient books of the Lamas contained traces of the Christian religion, which must, they thought, have been preached in Tibet in the Time of the Apostles.

(H. T. Princep, *Tibet, Tartary and Mongolia*, P. 12- 14)

Attentive readers will have noticed in the rough sketch of Buddha's life many details coinciding with the incidents of the life of our Saviour as reported by the Gospels. Sakya Muni, we are told, came from heaven, was born of a virgin, welcomed by angels, received by an old saint who was endowed with prophetic vision, presented in a temple, baptized with water and afterwards baptized with fire, He astonished the most learned

doctor by his understanding and his answers. He was led by the spirit into wilderness, and having been tempted by the devil, he went about preaching and doing wonders. The friend of publicans and sinners, he is transfigured on a mount, descends to hell and ascends to heaven. In short, with the single exception of Christ's crucifixion, almost every characteristic incident in Christ's life is to be found narrated in the Buddhistic traditions of the life of Sakya Muni, Gautama Buddha.

(Eitel, E. J., *Three Lectures on Buddhism*, London: Trubner, 1973)

In an attempt to provide an explanation about this extraordinary resemblance in the doctrines of Jesus and those of Buddha, some scholars have put forward the theory, that there was a contact between India and Palestine prior to the time of Jesus and Buddhism was prevalent in the Holy Land and that Jesus borrowed the Buddhist ideology and promulgated it in his own name. This theory has been explored by various scholars who expressed their views on the subject:

Similarities between Christianity and Buddhism have frequently been pointed out of late, and the idea that Christ was influenced by Buddhist doctrines has more than once been put forward by popular writers. The difficulty has hitherto been to discover any real historical channel through which Buddhism could have reached Palestine at the time of Christ

(Max Muller, *Nineteenth Century*, October 1894)

I can find no evidence whatever of any actual and direct communication of any of these ideas common to Buddhism and Christianity from the East to West.

(Rhys Davids, *Lectures On The Origins Of Buddhism*, Hibbert Lectures, p. 151)

This brings us face to face with the question that if there was no contact between India and Palestine, then what is the explanation for the close similarities between Christianity and Buddhism. It has already been hinted that a prophecy found in the Buddhist traditions about a prophet who will appear about five hundred years after Gautama Buddha.

But that a Buddha named Metteyya should come in the fullness of time is

recorded in the Canon as a prophecy made by Gautama himself.
(Mrs Rhys Davids *Buddhism*, London 1912. p. 245)

The Dhigga Nikaya, one of our oldest documents, mentions the name of the Buddha of the future, who, when the religion of Gautama will have been forgotten, shall again reveal the path to men. His name is Metteyya
(T.W. Rhys Davids, *Buddhism*, London 1890.p.180.)

On the occasion of a prophecy regarding Metteyya, the next Buddha, who will in the far future appear upon the earth, it is said, He will be the leader of a band of disciples numbering hundreds of thousands, as I am now the leader of a band of disciples numbering hundreds.

(Oldenberg, H., *Buddha*, Translated from German by Hoey, London: 1883)

The name of the prophet mentioned in the prophecies is Metteyya, which bears an unusual likeness to the Hebrew word Messiah. According to Max Muller, the English letters T or Th give the sound of S in Arabic and Persian; therefore, we assert that the word Metteyya is the Buddhist version of Messiah. It should also be remembered that prophecy foretold the appearance of a *Bagwa Metteyya*. The description fits Jesus perfectly, as Jesus was of light complexion, whereas the people of India, where Buddha was born, had dark skin.

Muslim scholars and historian have also hinted about his travels. Jesus has been named *Messiah* because he was a great traveller. The word *Messiah* or *Massih* is derived from the word *Siahat* meaning travelling.

The great Arabic lexicon, Lisanul-Arab says: *Jesus has been named "Massih" because he was a traveller. He would not settle in any place.*
(Page 431)

Similarly, the eminent authority, the Imam Abu Bakr Ibnal-Waleed, Al-Fahri, At-Tartushee, Al-Malikee writes about Jesus in Vol. VI, of his famous book, '*Seerajul-Muluk*' published in Egypt by Khairyya Press in 1306 Hijrah:

Jesus the spirit of God and his word, the chief of the ascetics and the leader of the travellers.

The author of a well-known historical work, 'Rawzatus-Saffa' gives an interesting account of the life of Jesus:

Jesus was called Messiah because he was a great traveller. Wearing a woollen scarf on his head and a woollen cloak round his body and with a staff in his hand, he travelled from country to country and from city to city. He wandered forth in the wilderness and lived upon its fruits and vegetables. He passed the night wherever he found himself at the close of the day. Once, during the days of his sojourn, his companions presented him with a horse, which he rode for a day and then he sent back because he was unable to provide for its feeding. In the course of one of his travels, he came to Nasibian, which is situated at a distance of several hundred miles from his native land. In that trip, he was accompanied by some of his disciples whom he sent into the city to preach. False and unbecoming rumors had, however, been prevalent in the city about Jesus and his mother, on account of which the Governor of the city had the disciples arrested and summoned Jesus. Jesus miraculously healed some people and performed other wonders. The result was that the ruler of that territory with all his armies and people became the followers of Jesus.

(Rawzatus-Saffa, (p 133- 135)

Hazrat Mirza Ghulam Ahmad, who claimed to be the Promised Messiah of this age, and whose appearance was foretold by the Christian and Muslim scriptures, gives the possible route adopted by Jesus Christ to reach Kashmir. In his book *Jesus in India* he writes:

It is noteworthy that Nasibain which has been called Nasibus in the English maps, is situated between Syria and Mousal and is at the distance of 450 miles from Jerusalem, and about 150 miles from the western frontier of Persia. The eastern frontier of Persia adjoins Herat in Afghanistan. Herat, which is on the western frontier of Afghanistan in the direction of Persia, is at a distance of 900 miles from the western frontier of Persia and about 500 miles from the Khyber Pass.

(Hazrat Mirza Ghulam Ahmad, Jesus in India pp. 67- 68)

Hindu literature also provides evidence that Jesus visited India after the crucifixion. An ancient book of Sanskrit which was written in 3191 of the Laukika era (115 AD) called *Bhavishya Maha Purana* (verse 17- 32) contains an account of Isa Masih arriving in the region of Kashmir and describes a meeting between Jesus and Raja Shalewahin, who ruled the Kushan area 39 - 50 AD. It states that once Raja Shalewahin was travelling towards the Himalayas on a hunting expedition. There in the middle of the land of the Hun near Srinagar he saw a distinguished and dignified person of fair complexion dressed in white sitting near a mountain. The Raja approached him and inquired of him who he was. The stranger replied pleasantly, 'I am known as the son of God and born of a virgin'. As the king was astonished by this answer, the saint explained, 'I preach the religion of the Amalekites and follow the principles of truth'.

The king questioned him further about his religion to which he answered, 'Oh king I hail from a far off land in which evil knows no limits. I appeared in the land of Amalekites as the Messiah. Through me the sinners and delinquents suffered, and I also suffered at their hands'.

The king requested him to explain his religion further and the saint told him, 'I teach love, truth and purity of heart. Teach men to serve God who is at the centre of the sun and the elements. And God and the elements will exist forever'. Raja Shalewahin was so impressed by his charming personality that he promised his obedience to the saint and departed to return to his country.

A more recent statement substantiating our hypothesis that Jesus did travel to India was made by Pandit Jawahar Lal Nehru in a letter written to his daughter Indira Gandhi in the year 1932. In this letter he testified the tradition of the inhabitants prevalent in the region of Kashmir. He wrote,

'All over Central Asia, in Kashmir and Ladakh and Tibet and even further north, there is a strong belief that Jesus or Isa travelled about there. Some people believed that he visited India also'.

It appears from these references that five hundred years before the birth of Jesus, Buddha had prophesised the arrival of a white *Buddha* to the territory of Tibet. Jesus after escaping an ignominious death on the cross followed the probable route of the migration of Israeli tribes, we can conclude, went to India in search of the *lost ten tribes of Israelites*, who readily accepted him as *The Messiah* because of the prophecy prevailing among them. Jesus taught the same doctrines in Tibet what he taught in Palestine. This is how the riddle of the parallels between the two ideologies, i.e., Christianity and Buddhism which have confused the students of religion for so long can be resolved.

If we look at the two statements made by Jesus in the light of what has been said above, we find that they are fulfilled in their entirety.

But he answered and said, I am not sent but unto the lost sheep of the house of Israel. (Matthew 15: 24).

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd. (John 10: 16)

In Mahala Khanyar, Srinagar, Kashmir, there is a tomb reputed to have been claimed by the inhabitants to be that of Jesus. Tarikh-i-Azami, a well-known historical work about Kashmir, writes on page 82 as follows:

The tomb next to that of Sayyed Nasr-ud-Din is generally known as that of a prophet who was sent to the inhabitants of Kashmir, and the place is known as the shrine of a prophet. He was a prince who came to Kashmir from a foreign land. He was perfect in piety, righteousness, and devotion; he was made a prophet by God and was engaged in preaching to the Kashmiris. His name was Yus Asaph

He (Yus Asaph) wandered about in several lands and cities until he reached a land called Kashmir. So he moved about in the land and lived and stayed therein until death overtook him, and before he breathed his last, he summoned a disciple of his, named Yabid, who used to serve him

and wait on his person and was perfect in all matters, and addressed him thus: 'My departure from this world hath drawn nigh; so you must perform your duties and must not swerve from the truth and should observe all rites'. Then he bade the disciple build him a tomb, and stretching out his legs, turned his head to the west and his face to the east, and yielded up the ghost.

(Ikmal-ud Din - an Arabic work of about 1,000 years ago - page 359)

Sir Francis Younghusband, British Government Resident in Kashmir (1909-11) writes:

There resided in Kashmir some 1900 years ago a saint of the name of Yus Asaf, who preached in parables and used many of the same parables as Christ used, as for instance, the parable of the sower. His tomb is in Srinagar, and the theory of the founder of the Qadiani Sect is that Yus Asaf and Jesus are one and the same person.

(Kashmir- described by Sir Francis Younghusband, pp 129-130. London 1911).

I must here notice the old legend which I have before referred to. A modern version of it was given in the periodical The East and the West, some years ago. Briefly, it is to the effect that Jesus did not die on the cross, but recovered under treatment with a miraculous ointment being applied to his wounds, which healed in the space of forty days; and eventually died in Srinagar, where a tomb is pointed out to this day as his. Though I do not know of any evidence tending to establish the substantial truth of this account, I desire to point out that there is nothing unreasonable or improbable about it. We are told from other sources that there are to the present day in Afghanistan and Bectria tribes of unmistakable Hebrew type. It is surprising to find the number of passages in the New Testament writings, which if they do not corroborate the story, at least are consonant with it. Is it unreasonable then to suppose that Jesus, finding it unsafe to remain in Judea or Galilee longer than forty days during which he is said to have instructed his disciples in the things concerning the Kingdom of God (Acts 1:3) should feel called to carry the message of the Kingdom to the lost tribes of the House of Israel.

(Docker: If Jesus did not die upon the cross? P. 71 London 1920)

I must repeat that we do not know. It may be that after preaching to the

lost ten tribes of the House of Israel, in those remote regions Jesus died at Srinagar, and was buried at the tomb that now bears his name.

(Docker: If Jesus did not die upon the cross? P 77 London, 1920)

John Noel wrote an article, *The Heavenly High Snow Peaks of Kashmir*, which was published in monthly *Asia*, October 1930, U.S.A. In that article he says:

Immensely strong are the picturesque, broad-shouldered Kashmiri peasants, and yet docile and meek in temperament. One thing about them strikes you with enormous force. They seem more perfectly Jewish you have ever seen ~ not because they wear a flowing, cloak-like dress that conforms to your ideas of Biblical garments but because their faces have the Jewish cast of features. This curious coincidence, or is it a coincidence, - that there is a strong tradition in Kashmir of connection with the Jews. For a good many years there have been afloat in this land rumours that Christ did not really die upon the Cross but was let down and disappeared to seek the lost tribes, that he came to Kashmir, Ladakh, and little Tibet, and died and was buried in Srinagar. Kashmir legend, I have been told, contains reference to a prophet who lived here and taught as Jesus did, by parables - little stories that are repeated in Kashmir to the present day.

The tomb of Jesus should not be mistaken for any Muslim saint buried there. The tomb is east-west oriented, in accordance with the Jewish burial customs. In the same enclosure, there are three other graves, which are north-south oriented in accordance with the Islamic traditions for burying the dead.

In this article we have produced evidence from different sources that after escaping death on the cross Jesus did travel eastward eventually reaching Afghanistan and Kashmir where the *last ten tribes* were settled. He preached among those tribes who accepted him as their Messiah in accordance with the prophecy he made:

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and shepherd
(John 10: 16).

Is Jesus God or the Son of God?

The majority of Christians believe Jesus Christ as son of God, the second person of the Trinity, the Saviour of mankind and God in human form.

God is a spirit. (John 4: 24). This means that God does not have a body. He is invisible. However, He can reveal Himself to man in visible form. In the person of Jesus Christ, God came into the world in a body of flesh. John 1: 14, 18; Colossians 1:15; Hebrews 1: 3.

(What Christians Believe Page 16)

One of the foundation truths of the Christian faith is that Jesus Christ is truly God and that he came into the world as a man by the miracle of virgin birth. As a man he was absolutely sinless.

(What Christians Believe, Page 30)

We find statements in the gospel of John, which are interpreted to mean that Jesus was God in human form:

In the beginning was the Word, and the Word was with God, and the Word was God.

(John 1: 1)

And again: And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

(John 1: 14)

It is very difficult for a non-Christian to comprehend this paradoxical view that in reality who was Jesus. Was he God the Father, God the Son, or the Holy Ghost? We are told that he was the second person in the Trinity. All the partners of the Trinity are equal in attributes, power and authority. They are three and yet they are one. In other words, Jesus was God the Father, God the Son, and the Holy Ghost at the same time. When Jesus was put on cross, was there someone else that he was calling for help when he said, *My God, my God why hast thou forsaken me?* (Mark 15:34). When Jesus died on the cross, did all the three members of the Trinity die with him? When the writer put this puzzle to a Christian

friend, he admitted that it was a problem and suggested that if the writer really wanted to understand this complex problem, he has to become a Christian.

The Israelites were not familiar with the concept of the Trinity. The Old Testament only advocated the worship of One God. Although the Jews reverted to idolatry under the influence of the neighbouring nations; but that was a different matter altogether. The Israelite prophets tried to keep them on observing the unity of God and sometimes they succeeded. But the Trinity was an alien concept to them. If the early Christians were calling the Jews to accept the doctrine of the Trinity, no wonder they failed in their attempt to convince them. God told them not only not to follow such prophets but also to kill them. We read in the Bible:

If there arises among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee (Deuteronomy 13: 1- 5)

One can understand why the Jews emphatically rejected Jesus and attempted to give him an accursed death. If they succeeded in their attempt as the Christians believe they did, then in the light of these verses it would be difficult to prove his authenticity.

When we look at the attributes of God, we do not find any of them in Jesus. He never claimed to be a God or a partner in the Trinity. Judaism, which forms the foundation of Christianity, never advocated the belief of Trinity. In fact, the concept of Trinity was never proclaimed by Jesus or

by anybody else, while he was around. On many occasions Jesus made a clear distinction between himself and God, and always depicted himself inferior to Him. Our Christian friends believe Jesus was *God the Son* and *the second person in the Trinity*. They also believe that he himself was *God in human form*. A careful study of the New Testament does not portray him either. We have to go back in history to find out how this belief became the faith of the Christians.

There was a doctrinal controversy in the Christian world about the status of Jesus, which was splitting the Church. Arius, who had been a student of Lucian, a Christian philosopher, put forward a theory, which negated the eternity and divinity of Jesus. This was in line with the Jewish-Christian groups such as the Ebionites.

On the other hand, scholars like Athanasius of Alexandria advocated that Jesus was too divine to have any physical requirements like eating and drinking. Arius was excommunicated from the Church for his beliefs, but there was a growing support for Arianism, which culminated in the Council of Nicaea in the year 325 AD.

None of the parties was prepared to give ground, and the responsibility for deciding the role of Jesus was put on Emperor Constantine, who was unfit to give a ruling on theological matters. As he himself was a new convert, he did not understand the theological matters of the new religion. Before he converted to Christianity, he believed in the Sun god. Although, he adopted Christianity as his religion, he was still very much under the influence of his old faith. He enacted in honour of the Sun god that on the *venerable day of the Sun* (Sunday) all the Government offices and law courts were to be closed. The Church, which observed Sabbath on Saturdays, took on Sunday as its day of rest. Similarly, the Church adopted 25th of December to celebrate the birthday of Jesus.

Many historians and scholars recognise the fact that the Christmas celebrations originated from the pagan religious festivals of the Winter Solstice. Mid-winter festivals were celebrated in ancient Babylon as well as in Egypt and Persia at the time when sun is farthest from equator. The

birth of the ancient Sun god Attis and the birth of the Persian Sun god Mithras were celebrated on 25th of December. It was the day when the Romans celebrated a festival dedicated to Saturn: the day of the birth of the unconquered Sun. As the days grew longer they considered their god of the *sun and light* as conquering the darkness of winter. So this was his birthday, which became the important feast day of the Mithraic faith. Christianity adopted this festival and labelled it as Christmas.

The god Mithras was worshiped by the ancient Persians and Hindus who had very similar beliefs. The worship of Mithras spread through Asia Minor and entered into Greece and Rome. It became popular among the Romans and even the Emperors adopted this faith. The first Emperor who accepted the worship Mithras was Aurelian and established the cult of *Sol Invictus or the invincible Sun*. Constantine accepted Christianity and merged the cult of Mithras with Christianity. Although he became a Christian but he did not sever his ties to the Mithra's cult. *Sol Invicto comiti* which means *committed to the invincible sun* was inscribed on his coins. The combination of these two faiths was officially proclaimed by him as Christianity. The rituals and practices of the Mithras cult which have no relation to the Bible were introduced and incorporated into Christian beliefs.

Constantine decided in favour of the deification of Jesus and demanded the signatures of the delegates to what was to be known as the Nicene Creed. The delegates who agreed to put their signatures on the Creedal statement were invited to stay as Constantine's guests for the forthcoming 20th anniversary celebrations, while those refused to sign were exiled to Illyricum. The new religion spread through the Roman Empire and became the official religion of the state.

A.N. Whitehead commented on the role of Constantine:

When the Western world accepted Christianity, Caesar conquered; and received text of western theology was edited by his lawyers.... In the official formulation of the religion, it has assumed the trivial form of the mere attribution to the Jews and that they cherished a misconception about their Messiah but the deeper idolatry, of fashioning God in the image of the Egyptian, Persian and Roman imperial rulers, was retained.

The Church gave unto God, the attributes which belonged to Caesar.

(Process and Reality) Cambs, 1929 A. N. Whitehead)

Ian Wilson summarised the implications on the future of Christianity:

Merely to enumerate the way in which the original concept of Jesus and his teachings were adulterated as result of Constantine's actions and the consequences of the Council of Nicaea would take a book in itself.

(Jesus: The Evidence. Pan Books, Ian Wilson).

As a result the concept of the Trinity became the official doctrine of the Church and Rome became the centre of the orthodoxy. Going or saying against the new formed religion was considered to be punishable heresy. After the deification of Jesus, however, Jews paid a very heavy penalty for being the *murderers of God*. They were stripped of many of their rights as Roman citizens. They were intimidated by the Christians and their properties were confiscated by the Church.

Modern day Christianity has digressed so much that it has lost all its originality. Commenting on it Baigent, Leigh and Lincoln write in *The Messianic Legacy*:

Christian doctrine as promulgated by Rome at the time, had much in common with the cult of Sol Invictus anyway; and thus it was able to flourish unmolested under the sun cult's umbrella of tolerance. Christianity as we know it, is in many respects actually closer to those pagan systems of belief than it is to its own Judean origin.

(The Messianic Legacy, Corgi 1986, M. Baigent, R. Leigh & H. Lincoln)

It is true that Jesus is called the *Son of the Highest* and *Son of God* in the gospel of Luke. (Please see Luke 1: 32 and 1: 35). In spite of this the Bible contains many sayings of Jesus where he made a very clear distinction between himself and God. In the following verses, reported by Mark, Jesus anticipating his arrest by the authorities went into a garden along with his disciples. He told them to wait and went forward a little distance to pray to God:

And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

(Mark 14: 34- 36, Matthew 26: 38- 39 and Luke 22: 41- 42).

In these verses Jesus is praying to God that his life may be spared and the cup of death may be taken away from him. Then he goes on to say *nevertheless what I will, but what thou wilt*. Here Jesus is saying to God that I have told you what I want but if in your wisdom you think that my wish cannot be granted, then you do what you think is right. This prayer categorically proves that there was some Being Greater and Higher in authority than Jesus to whom he was addressing his prayers. It also indicates that the will of Jesus was different from the will of God. Two conflicting and opposite wills cannot come from the same person. Therefore, they have to be two different personalities. Following are a few more sayings of Jesus from the Gospels, where Jesus presented God as a separate entity.

1. *And Jesus said unto him, Why callest thou me good? There is none good but one, that is, God.*
(St. Mark 10:18)

2. *He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.*
(Matthew 10: 40, Luke 10: 16 and John 12: 44)

3. *I can of mine own self do nothing: as I hear, I judge: and my judgement is just: because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true.*
(John 5: 30- 31)

4. *But I have greater witness than that of John: for the works which the Father hath given me to finish, the same work that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent him ye believe not*
(John 5: 36 -38)

5. *Jesus answered them, and said, My doctrine is not mine, but his that sent me.* (John 7:16)

6. *I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.* (John 8: 26)

7. *And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.* (John 8: 29)

8. *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.* (John 17:21)

9. *Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.* (Matthew 10: 32- 33)

10. *At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes.* (Matthew 11: 25 also Luke 10: 21)

11. *Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.* (John 14: 28).

12. *As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.* (John 15: 9- 10)

13. *Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.* (John 4: 34)

14. *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.* (John 17: 3)

15. *Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.*
(John 8: 42)

16. *For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.*
(John 17: 8)

Jesus also spoke about the Holy Ghost as if it were a separate entity.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.
(Matthew 12: 31- 32)

We are told that he came back from the dead on the third day, and thus overcame death. No human being has the power to conquer death like this. Jesus must have had superhuman powers to triumph over death, and therefore, he is God. We argue that it was not Jesus who conquered death, but it was God who saved him from the accursed death. Although, in these verses it is stated Jesus is risen *from the dead*. (We have dealt with this subject at length in chapter *Did Jesus die on the cross?*). But in actual fact it was God who raised him.

But if the Spirit of him that raised Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.
(Romans 8: 11)

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.
(Hebrews 13: 20)

A being or a thing is classified to be included in a certain group or class because of the qualities ascribed to it. A man is a man because he possesses and displays the qualities and attributes of a man. Likewise, a

donkey is a donkey and a book is a book for the same reason. If Jesus is *son of God* or *God the son* one must look for the attributes of God in him. One may try as hard as possible, one will not find God's attributes in him. We have produced the attributes of God in a separate chapter and we invite the reader to apply those attributes to Jesus and see if any of them fits him. If we go through his life, narrated by the Gospel writers, we would come to the conclusion that he suffered more hardship than any normal human being in his lifetime and met a very miserable end; nothing like God or Son of God. (It is not correct to say that he went through this suffering for our sake. We have dealt with this subject in a separate chapter, *Did Jesus redeem Humanity?*).

God is the creator of everything and everybody that exists in the earth and in the heavens. He created angels who obey His every command without question. We note with surprise that when Jesus went into a garden to *pray to God* the night before he was apprehended, during the prayer an angel appeared to him and strengthened him. Just imagine an angel is strengthening *God*:

And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. (Luke 22: 43- 44)

Let us examine if Jesus possessed any attributes which are commonly understood to be possessed by God.

1) The Bible tells us that God is All-Knowing and there is nothing in the universe that is hidden from His eyes.

The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. (Deuteronomy 29: 29)

Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed (1 Samuel 2: 3)

In the following statements, Jesus not only made a clear distinction

between himself and God but also admitted His (God's) supremacy over himself and acknowledged that his knowledge and powers are limited in comparison to God.

But of that day and that hour knoweth no man, no, not the angels which are in the heaven, neither the Son, but the Father. (Mark 13: 32)

On another occasion he says:

And he saith unto them, ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. (Matthew 20: 23)

These statements were concerned with the matters relating to the Hereafter. He could not even know from the distance of a few yards whether the fig tree was bearing any fruit or not, or whether it was the season for the fig tree to produce any fruit.

Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforth for ever. And presently the fig tree withered away. (Matthew 21: 18- 19)

When the disciples saw this, they were surprised to note how soon the tree withered away.

Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea: it shall be done. (Matthew 21: 21)

.If he wanted to show a miracle to his disciples, Jesus could have made the fig tree to produce fruit. It would have been more beneficial to him, as he was hungry, as well as to the owner of the tree. The fig tree was a few yards away, but when he was touched by a woman standing next to him, Jesus could not know who it was.

And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched me? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? (Mark 5: 25- 31)

2) The Bible tells us that God is Almighty:

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. (Genesis 17: 1)

And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (II Corinthians 6: 18)

When we look at the life of Jesus, we find that he was just an ordinary human being without any superhuman qualities and powers. He shared all the frailties with other human beings, and could do nothing without the help and support of God Almighty. Of course, he was a prophet of God, and was commissioned by God to take up the task of a reformer and he possessed godly attributes common to all the saints and prophets of God.

The Gospel writers report:

And he could there do no mighty work, save that he laid his hands upon a few sick folks, and healed them (Mark 6: 5)

And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him for a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. (Luke 23: 8- 9)

Jesus himself admitted to the fact that he was depending on God's help

and guidance to perform his prophetic duties:

I can of mine own self do nothing: as I hear, I judge: and my judgement is just: because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true.

(John 5: 30- 31)

But if I cast out devils by the Sprit of God, then the kingdom of God is come unto you.

(Matthew 12: 28)

When he was put on the cross, he was urged by people to come down from the cross and save himself, and they will believe in him. Even the thieves that were crucified with him also joined in and reviled him:

And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

(Mark 15: 29- 32)

All Jesus could do at the time was to beseech God for help:

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? Which is, being interpreted, My God, my God, why hast thou forsaken me?

(Mark 15: 34)

When Pilate handed him over to the Jews to be crucified, the treatment Jesus experienced at the hands of the soldiers and the hostile crowd, reported by the gospel writers, is very degrading and humiliating. This is how God Almighty is portrayed and depicted in the Bible:

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had plaited a crown of thorns, they put it upon his head, and a reed in his right hand: and Thy bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And

they spit on him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

(Matthew 27: 27- 31, also Mark 15: 16: 20, and John 19: 2- 3)

3) God cannot die or be killed.

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

(I Timothy 6: 16)

On the contrary, Jesus is reported to have died on the cross. The writers of the New Testament are so eloquent about the death of Jesus, that we do not feel any need to cite any references.

4) God is the Creator and Master of every living being in the universe. He cannot be tempted for any reason, good or bad:

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

(James 1: 13)

Jesus, on the other hand, was tempted by Satan, and followed him everywhere for forty days.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall

down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him. (Matthew 4: 1- 11)

Just imagine the irony of the situation. Satan is offering the wealth of this world to the *Creator and Master* of the universe, and asking him to worship him.

5) According to the Bible God is greater than all other gods.

*Now I know that the **Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them.*** (Exodus 18: 11)

Christians believe that God the Father, God the Son and Holy Ghost are equal partners in the Trinity. They are equal in authority, attributes, and powers. Jesus does not hold this view and admits that God is greater than him:

*Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my **Father is greater than I.*** (John 14:28)

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him (John 13: 16)

6) The Holy Bible tells us that God hears the prayers and supplications of people who are destitute, have problems, and need His help. He stands by them at the time of need, relieve their afflictions, and support them when they implore for help.

Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day. (I Kings 8: 28)

Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause. (I Kings 8: 49)

He will regard the prayer of the destitute, and not despise their prayer.
(Psalms 102:17)

The Lord is far from the wicked: but he heareth the prayer of the righteous
(Proverbs 15: 29)

Jesus, on the other hand, begged God for help when he was facing death. He went to the garden of Gethsemane, fell on the ground, and prayed to God for the *cup of death* to be removed.

And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.
(Matthew 26: 39)

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.
(Luke 6: 12)

7) We have stated earlier that God is *Almighty*. (Genesis 17: 18 and II Corinthians 6:18) Not only that He Himself is Mighty and Powerful, God is also a source of strength to the weak and weary:

The Lord upholdeth all that fall, and raiseth up all those that be bowed down.
(Psalms 145: 14)

For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast off the terrible ones is as a storm against the wall.
(Isaiah 25: 4)

Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. (Isaiah 40: 28- 29)

Jesus on the other hand had no such qualities. He was just as weak and helpless as any other human being can be:

And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

(Matthew 8: 20)

Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. (John 4: 6)

According to John, Jesus gave power to his followers to become *the sons of God*. That also proves that the term *son of God* was widely used for the people who were close to God, and do not connote deity independently or in partnership.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. (John 1: 12)

These statements show that Jesus only regarded himself a prophet of God, who *sent by Him* as a reformer. That is why, when rejected by the majority of the Jews, he said:

But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin and in his own house. (Mark 6: 4)

Under the name of Jesus *The AWARD illustrated dictionary* tells us, *Source of Christian religion, accepted by Christians as son of God, second person of the Trinity, and saviour of mankind; born (traditionally at Bethlehem) of virgin Mary*. The fact that his believers regard Jesus as the son of God is no proof of his divinity. In fact, Jesus considered all human beings as children of God. He says:

And call no man your Father upon earth, for one is your father, which is in heaven. (Matthew 23: 9)

Jesus said unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God. (John 20: 17)

One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. (Ephesians 4: 5- 6)

Here are references from the New Testament where people other than Jesus have been referred to as sons of God, or God has been referred to as their Father.

Blessed are the peacemakers: for they shall be called the children of God.
(Matthew 5: 9)

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
(Matthew 5: 45)

Be ye therefore perfect, even as your father which is in heaven is perfect.
(Matthew 5: 48).

For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
(Matthew 6: 14- 15)

But thou, when thou fastest, anoint thy head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.
(Matthew 6: 17- 18)

Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was son of God.
(Luke 3: 38)

(This verse implies physical descent of Adam from God).

Be ye therefore merciful, as your Father also is merciful. (Luke 6: 36)

Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. (Luke 20: 36)

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.
(John 1: 12)

Jesus said unto them, If God were your Father, ye would love me: for I

proceeded forth and came from God; neither came I of myself, but he sent me. (John 8: 42)

That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. (Romans 9: 8)

Behold, what manner of love the father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew not him. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. (I John 3: 1- 2)

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him (I John 5: 1)

The expression *son of God* is not unique to Jesus or the New Testament. It has been used on many occasions in the Old Testament for other people as well. God also has been referred to as *Father* in the Old Testament.

That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. (Genesis 6: 2)

And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn (Exodus 4: 22)

And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. (Exodus 7: 1)

Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. (Deuteronomy 14: 1)

Do ye thus requite the Lord. O foolish people and unwise? Is not he thy father that hath bought thee? hath he not made thee, and established thee? (Deuteronomy 32: 6)

He shall build an house for my name, and I will stablish the throne of his

kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. (II Samuel 7: 13- 14)

He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever. (I Chronicles 22: 10)

He shall build me an house, and I will stablish his throne for ever. I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee. (I Chronicles 17: 12- 13)

And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father (I Chronicles 28: 6)

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. (Job 1: 6)

I will declare the decree: the Lord hath said unto me, Thou art my son; this day have I begotten thee (Psalms 2: 7)

A father of the fatherless, and a judge of all the widows, is God in his holy habitation. (Psalms 68: 5)

I have said, ye are gods; and all of you are children of the most high. (Psalms 82: 6)

He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. (Psalms 89: 26- 27)

They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of water in a straight way, wherein they shall not stumble: for I am a father to, Israel, and Ephraim is my firstborn. (Jeremiah 31: 20)

He answered and said, Lo, I see four men loose, walking in the midst of

the fire, and they have no hurt; and the fourth is like the Son of God
(Daniel 3: 25)

And they shall be mine, saith the Lord of the hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.
(Malachi 3: 17)

We would like to point out that God never spoke to *His son Jesus* face to face like He spoke to the Biblical prophets:

And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man departed not out of the tabernacle. (Exodus 33: 11)

Only his followers, the devil who led him into the wilderness and evil spirits called him son of God. It has been reported in the Gospels that a voice came from heaven, saying *This is my beloved Son, in whom I am well pleased.* (Matthew 3: 17). There is no proof furnished in the gospels that these words were uttered for Jesus. Furthermore, these words cannot be taken literally; otherwise there will be many more claimants for this position.

We are told that Jesus was different from other people in this regard. As a proof of his divinity, our Christian friends quote St. John:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.
(John 1: 1-3)

We cannot understand how the divinity of Jesus can be deduced from these verses; and by what definition *word* is substituted for Jesus. The *word* is a translation of Greek word *logos* which means *word, thought and knowledge*. Why were the other meanings of *logos* - thought and knowledge - ignored? It is obvious that God used *words* to give commands to the angels or to the elements to let them know His wishes when He wanted any thing done. Of course, He can create whatever He likes even without the use of words. Nevertheless, to substitute Jesus for

word is a very strange and weird way of reasoning beyond one's depth. In fact, *knowledge* should have preference over *word*, as knowledge has to be there to make any use of word. During his life on earth, Jesus did not exhibit any attributes, which could establish his deity. On the other hand, when we look through the Bible we come across a person who is better qualified to be considered for this position.

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually (Hebrews 7: 1-3)

As a matter of fact, Jesus himself interpreted the meanings of the phrase *Son of God*. The most important person who can put any light on the issue was Jesus himself. He made it quite clear that the expression Son of God when applied to him, by himself or by others, meant no more in his case than it meant in its application to others. On one occasion the Jews misunderstood him on this point and picked up stones to kill him. St. John reported this incident:

I and my father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man maketh thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken: Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? (John 10:30-36)

He was referring to Psalms 82: 6, *I have said, Ye are gods; and all of you are children of the most High*. This explanation came from Jesus himself. It is clear from these verses that according to the Jews, Jesus blasphemed by posing himself as God. If the allegation of the Jews was based on facts, and in reality, he was God; Jesus should have admitted it outright

without any explanation and reservations. His answer was that anybody who receives any communication from God has been named as *god*, and thus, he removed any misconception on this issue that when he calls himself *son of God* it does not carry any special meanings. He told the Jews that he used the expression *Son of God* in the same sense in which David had used it for Israelites. Jesus therefore, was *Son of God* in the same sense, as the expression has been used for other people. If this expression carried any special meanings for Jesus, it would mean that he deceived the Jews by hiding the truth and the explanation he offered to the Jews was misleading. Paul agrees that the expression *son of God* only indicated the closeness to God. He said:

For as many as are led by the Spirit of God, they are the sons of God.

(Romans 8: 14)

The night before he was apprehended by the authorities, he went to a garden called Gethsemane along with his disciples and prayed to God.

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

(Mark 14: 35- 36)

Is this how one would expect *God Almighty, The Creator, and The Sustainer of the universe* to behave? We would assert that Jesus was only a prophet of God. He himself never claimed to be anything more than that. Jesus spoke about himself, as *son of man* on many occasions.

The Gospel writers also mentioned him as son of man. Here are some of the quotations from the New Testament

The book of the generation of Jesus Christ, the son of David, the son of Abraham.

(Matthew 1: 1)

And Jesus saith unto him, The foxes have holes, and the birds of air have nests; but the son of man hath not where to lay his head.

(Matthew 8: 20)

The son of man came eating and drinking, and they say, Behold a man

gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. (Matthew 11: 19)

But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. (Matthew 10: 23)

But as the days Noe were, so shall also the coming of the Son of man be. (Matthew 24: 37)

But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? (Luke 22: 48)

And hath given him authority to execute judgment also, because he is the Son of man. (John 5: 27)

These are some of the quotations from the New Testament, as these words uttered by Jesus; clearly show that he portrayed himself as a human being and a prophet of God, rather than a member of the Trinity. It is evident that the expression *Son of God* meant nothing more in the case of Jesus in its application compared to other people in the scriptures. Here are some of the quotations where Jesus has been named as a prophet:

And the multitude said, This is Jesus the prophet of Nazareth of Galilee. (Matthew 21: 11)

But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet. (Matthew 21: 46)

And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. (Luke 7: 16)

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. (Luke 7: 39)

And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? And they answered, John the Baptist: but some say, Elias; and others, One of the prophets. (Mark 8: 27- 28)

And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people. (Luke 24: 19)

The woman saith unto him, Sir I perceive that thou art a prophet (John 4: 19)

For Jesus himself testified that a prophet hath no honour in his own country. (John 4: 44)

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. (John 6: 14)

Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet. (John 7: 40)

They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. (John 9: 17)

Nowhere Jesus has claimed himself to be God or son of God in any special sense. (See John 10: 30-36). Most of the time he addressed himself as son of man, although he claimed to be very close to God. He also wanted to draw other people near to God. And that was his mission as a prophet of God. Jesus is reported to have said,

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. (John 17: 21)

This statement clearly outlines his mission as a prophet. It is true that Jesus called himself son of God as well as son of man. There is no justification for interpreting the term *son of God* and ascribe such meanings which are not supported either by Old Testament or by New

Testament. If Christians insist on calling him God because he called himself son of God, we have every right to call him a man because he called himself son of man.

Nobody who calls himself *son of God* on some occasions and *son of man* on others can be taken in his right mind unless we take one statement as a metaphor and the other one as a fact. If the expression *son of man* is a metaphor, then we must accept the other version as factual. But if the term *son of God* is an idiomatic expression, then the theory of *atonement* resting on the sacrifice of son of God crumbles down. In the New Testament, we come across a statement made by Jesus:

Blessed are the peacemakers: for they shall be called the children of God.
(Matthew 5: 9)

Here Jesus called other people as *children of God* and yet nobody believes in their divinity. It shows that by naming some one as son of God does not make him God. The above reference illustrates that there are many other sons of God, and also gives a reason why they are called *children of God*. Jesus, on the other hand, is called *son of God* and no reason is furnished for it. If we suggest a reason, it may not be acceptable but the reason given by Jesus should be acceptable to his followers. He said that they are *children of God* because they are *peacemakers*. In other words, the quality of peacemaking makes one eligible to be included among the children of God. We also note that this quality was not found in Jesus by his own admission. He says:

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.
(Matthew 10: 34- 35)

According to one statement of Jesus, a man is eligible to be included among the sons of God by making peace, and according to his other statement, he lacked at least this quality and thus excluded himself from among the children of God. The authors of the Bible have also presented

God and Jesus as two separate entities.

But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.
(Matthew 9: 6- 8)

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.
(Luke 2: 40)

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God.
(John 13: 3)

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.
(The Acts 5: 30)

But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him
(I Corinthians 8: 6)

But I would have you know, that the head of every man is Christ; and head of the woman is the man; and the head of Christ is God.
(I Corinthians 11: 3)

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you.
(Colossians 1: 3)

For there is one God, and one mediator between God and men, the man Christ Jesus.
(I Timothy 2: 5)

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.
(Hebrews 9: 24)

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.
(Hebrews 13: 20)

Grace be with you, mercy, and peace, from God the Father, and from Lord Jesus Christ, the Son of the Father, in the truth of love. (II John 1:3)

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. (Ephesians 4: 32)

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. (What happened to the third partner of the Trinity?) (II John 1: 9)

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John (Revelation 1: 1)

All these references from the Bible make it clear that Jesus and God were two different beings; one superior to the other. The doctrine of Christianity, according to Christian belief, necessarily suggests complete equality in all respects of the three partners of the Trinity. If any inequalities found between them in any respect would mean the superiority of one over the other two. In that case those who lacked equality could not be God, and the one who had superiority over the other two would be God of the universe. Study of the Scriptures reveals that evidently God the Father is supreme. We conclude, therefore, that there is no similarity between God and Jesus. Jesus was a reformer and a prophet of God sent to the Israelites and nothing more.

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. (Mark 14: 35- 36)

Any person who can utter these words in utter humility cannot be God. *Nevertheless not what I will, but what thou wilt*, shows that the will of Jesus was different from the will of God. Any conflicting wills cannot come from a sane person. Therefore God and Jesus cannot be one and the same person.

Universality of Christianity.

The Israelites were punished for their rebellious, immoral and depraved behaviour. The God of Mercy and Compassion took pity on them, and in response to the prayers of the prophets, He declared, that a time would come when all their sins would be forgiven, and He, the *God of Israel*, once again would make them His favoured people. Thus, God revealed to the prophets of Israelites:

That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. (Deuteronomy 30: 3- 8)

And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them; I am the Lord their God
(Exodus 29: 45- 46)

For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.
(Isaiah 54: 7-8)

And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first. And I will cleanse them from all their

iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. (Jeremiah 33: 7- 8)

*Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: **That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people and I will be their God.*** (Ezekiel 11: 17-20)

*.For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; **and ye shall be my people, and I will be your God.*** (Ezekiel 36: 24- 28)

*When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. **Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.*** (Ezekiel 39: 27- 29)

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit...And it shall come to pass, that whosoever shall call on the name

of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. (Joel 2: 28- 32)

Thus saith the Lord of hosts; In those days it shall come to pass , that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. (Zechariah 8: 23).

These are some of the prophecies made by different prophets about the future of the Israelites and how God was going to treat them. Only a few have been selected from a large number of verses related to this issue. It is not difficult for the readers to conclude from these prophecies that **God belongs to Israelites and Israelites belong to God.** As far as God is concerned the rest of the world does not exist. Let us now see what the **Son of God** says on this subject.

Throughout his Ministry, Jesus preached only to the Jews. He categorically and emphatically told his disciples not to preach to any people other than Israelites. If it were part of his mission to preach to gentiles, he himself would have done so. As a matter of fact he regarded the non-Jews as dogs and swine.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. (Matthew 7: 6)

But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. (Matthew 15: 26)

Jesus explained to his disciples that his mission was confined to Israelites only. He said:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all

be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (Matthew 5: 17-19)

The reader is well aware that here Jesus is talking about the Law of Moses and the commandments of the Old Testament, which was exclusively meant for Israelites.

But Jesus said unto her, Let the children first be filled: for It is not meet to take the children's bread, and to cast it unto the dogs. (Mark 7: 27)

In this verse, *the children* are Jews. and *the dogs* are non-Jews. Therefore, the early Christians, who approached the pagans, disobeyed the dictates of Jesus. It was not the welfare of pagans, but the personal ego of Paul that urged him to go to gentiles. Neither was it based on any commandment of God. It was a spontaneous decision to go to Gentiles based on frustration and anger and not on any revelation from God. It should be noted that God did not switch His attention to the non-Jews as a result of a long history of defiance and disobedience of the Jews. He only rebuked their insolence and insubordination in spite of the fact that they reverted to idolatry time and again. Disappointed by the progress among the Jews, Paul decided to go to the Gentiles.

And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheous were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own head; I am clean: from henceforth I will go unto the Gentiles.

(The Acts 18: 4- 6)

But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to Gentiles.

(The Acts 13: 45- 46)

Jesus preached to the Jews and was rejected by them to the extent that they tried to kill him by crucifixion. He never entertained the idea of going to Gentiles because he knew very well that his mission was confined to the Jews only. It was not rejection that led Paul to the Gentiles; it was frustration. Only the people appointed by God can show patience and the resilience necessary for this position.

Jesus told his disciples: *But when they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.* (Matthew 10: 23)

One would appreciate that here *gone over the cities of Israel* does not mean just to travel through them, but to convert the people of those cities to Christianity. Otherwise, this saying of Jesus does not make any sense. Jesus did not tell them that they should go to the gentiles if they are rejected by the Jews. On the contrary, they are told that even if they are persecuted in one city, they should go to the other. Peter and Paul, therefore, had no authority to go to the gentiles before converting the Jews of Palestine to Christianity. Following are some sayings of Jesus which show that the mission of Jesus was exclusively for the Jews. After curing a leper he told him to make an offering as Moses had commanded.

And Jesus put forth his hand, and touched him, saying, I will: be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man: but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. (Matthew 8:3-4 & Mark 1: 44)

He sent his disciples on a preaching expedition and confined their mission only to the Jews.

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. (Matthew 10:5-6)

In the following verses Jesus only mentioned the twelve tribes of Israelites for his disciples to judge on the day of judgement. What will happen to the rest of the world? Will they not be judged, and who will judge them?

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Matthew 19:28)

And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink, at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. (Luke 22: 29- 30)

*For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, **Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.*** (Mark 7: 25-28)

This verse also relates to the house of Israel only.

*And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called Son of the Highest: and the Lord God shall give unto him the throne of his father David: **And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*** (Luke 1: 31-33)

Even if we accept the claim of Christians that the message of Jesus was universal, the *children* had to be *filled first* before the *bread* could be offered to the *dogs*, which has not been achieved even until today, and *non-Christian Jews* are still living in Palestine. We know that Jesus eventually agreed to help the woman, but that was an exception, and the principle he laid down was, *let the children first be filled: for it is not meet to take the children's bread and to cast it unto the dogs.*

(Mark 7: 27)

Jesus always addressed only to the Israelites. There is not a single exception to this rule reported in the Bible or in the history of Christianity. John relates that a Samaritan woman who drew the water from the well gave it to Jesus when he was thirsty. The women accepted him as the Messiah when Jesus told her that he was Christ. We argue that the woman

mentioned by John in chapter 4 of the gospel was indeed a Jewish woman from Samaria. Now we turn to other verses from the Bible which show that the mission of Jesus was not universal.

*And Jesus answered him, The first of all the commandments is, **Hear, O Israel; The lord our God is one Lord***
(Mark 12: 29)

*Then spake Jesus to the multitude, and to his disciples, Saying, **The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.***
(Matthew 23: 1-3)

When Jesus was born, *three wise men* came from the East to worship him:

*Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born **King of the Jews?** for we have seen his star in the east, and are come to worship him.*
(Matthew 2: 1-2)

Again, verse 6 in the same chapter:

*And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that **shall rule my people Israel.***
(Matthew 2: 6)

There are many other verses in the Bible that clearly explicate Jesus as an Israelite Prophet, sent only to the Jews. The Gospel writers have also presented him as a reformer exclusive to Israel:

Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.
(John 1: 49)

When the Jews heard that Jesus was coming to Jerusalem accompanied by Lazarus, whom Jesus had raised from the dead, they came out to greet them.

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and

went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. (John 12: 12- 13)

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. (The Acts 5: 31)

Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus. (The Acts 13: 23)

Christian friends draw our attention to these verses of the Bible where Jesus ordered his disciples to go to all nations.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost. (Matthew 28; 19)

And he said unto them, Go ye into all the world, and preach the gospel to every creature. (Mark 16: 15)

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. (Luke 24: 47)

To deduce from these verses that Jesus commanded his disciples to go to *all the nations* of the world is not right for the following reasons:

1. Jesus, who preached only to the Jews in his active preaching life, clearly and emphatically declared that he was sent only to the *lost sheep of the house of Israel*. In the light of so many verses, where Jesus enjoined his followers to restrict their preaching to Israelites only, *all nations* could only mean here *all the tribes of Jews*.

2. According to some verses of the Bible, Jesus could read the inner most thoughts of the people, *And Jesus knowing their thoughts said, wherefore think ye evil in your hearts?* (Matthew 9: 4). Again, *And Jesus knew their thoughts and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.* (Matthew 12: 25). Why would he not foresee that his efforts to convert the Jews would go fruitless, and that he himself would go to the non-Jews?

3. Why did only Peter, in collaboration with Paul, go to the Gentiles, whereas, the other disciples, not only that they did not go to the Gentiles, but objected to it? The Bible tells us that when Peter returned from his *preaching expedition*, the rest of the disciples condemned his action, and this controversy went on for many years.

And when Peter was come up to Jerusalem, they that were of the circumcision contended with him. Saying, Thou wentest in to men uncircumcised, and didst eat with them. (Acts 11: 2-3)

This was a clear violation of the commandment of God, and against the teachings and practice of Jesus. He never consumed nor advocated the consumption of the flesh of swine. God forbade the intake flesh of swine:

And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you. (Leviticus 11: 7- 8)

Not only that they disobeyed Jesus by going out of Jerusalem but they further violated his command by going to Gentiles. Jesus commanded his disciples that they should not depart from Jerusalem.

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which,, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. (Acts 1: 4- 5)

But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come. (Matthew 10: 23)

Jesus here told the disciples that even under the threat of persecution they should remain in Israel and wait for him to return to this world the second time.

St. Paul never met Jesus in his life. He claimed his apostle hood based on a *vision*, where he met Jesus. He attempted to join the rest of the disciples, but they rejected him. Only Peter collaborated with Paul and went to the Gentiles. It is very difficult for one to conceive that either the other disciples did not understand the command of Jesus, or they deliberately disobeyed a very clear instruction from their Master. Perhaps Peter was the only one *intelligent* enough to understand and carry out the instructions of Jesus. (Not a very good achievement on the part of Jesus). This was the same Peter who was called *Satan* by Jesus. Perhaps Jesus had suspected him from the beginning. Matthew reports;

But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. (Matthew 16: 23)

How right was Jesus to make a statement like that about a man who denied him three times when he was present among them, preached, and practiced everything against his teachings and practice in his absence. The other disciples, although they travelled to foreign lands, did not preach to the non-Jews.

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. (Acts 11: 19)

What has already been said here is sufficient to illustrate that Jesus categorically presented himself to be an Israelite prophet, and nothing more. He also declared that his followers would go astray and the light of truth would not remain with them forever.

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. (John 12: 35)

Jesus enjoined his followers to restrict their preaching to the Jews only. Jesus warned his followers:

If ye keep my commandments, ye shall abide in my love; even as I have

kept my Father's commandments, and abide in his love. (John 15: 10)

When he was put on the cross, the people standing around him mockingly urged **Christ the king Of Israel** to come down from the cross and save himself, and they would believe in him.

*And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; himself he cannot save. Let **Christ the King of Israel** descend now from the cross, that we may see and believe. And they that were sacrificed with him reviled him.* (Mark 15: 29- 32)

From the very beginning, Jesus was considered to be a reformer for the Jews only. Every where he went people addressed him as *king of the Israelites* and *king of the Jews*. He never addressed to the non Jews. His own actions support our assertion that his mission was confined to the Jews. The present day Christians are the followers of Paul and Peter and not of Jesus Christ.

The law is destroyed.

After the crucifixion, it was not possible for Jesus to remain in Jerusalem. If the authorities found out that he was still alive, Jesus could be re-arrested and the disciples could also get into trouble for helping and abetting a convicted man. It was, therefore, imperative for Jesus to go into hiding. His disciples knew about his escape from death, but they could not declare it openly. Therefore, they used ambiguous language to tell the people that **he was alive**, (*risen from the dead*) and is **gone to a safe place where no harm could come to him**, (*heaven*). We use phrases like these even today. If a person recovers from a very severe illness, we would say that he has *come back from the dead*.

As the *death* of Jesus was a common knowledge among the Jews, and the disciples could not openly proclaim his escape, it was, therefore, difficult to convert them to Christianity and convince them to accept the message of Jesus. On the contrary, the Jews not only mocked at them but also persecuted them. The preaching was confined to the Jews only as the disciples were not permitted to go to the Gentiles. In these difficult circumstances, there arose a man named Saul, later known as Paul.

Paul claimed his apostle hood based on a vision mentioned in the Acts, in chapters 9, 22 and 26. A careful study of these Chapters shows that there are some inconsistencies, which are difficult to rationalize. We will deal with the vision of Paul before proceeding further. Paul writes:

1) *And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecute thou me? And he said, Who art thou, Lord? And the Lord said I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.* (The Acts 9: 3-7)

And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. (The Acts 22:9)

The disparity is quite obvious in these statements. In the first statement his companions heard the voices and saw nothing. In the second statement, however, they saw the light and heard nothing.

2) *And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven.* (The Acts 9: 3) Also *And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.* (The Acts 22: 6)

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. (The Acts 26: 13)

In the first verse the light shined about Paul alone, but in the second verse the light shined round about him and them which journeyed with him.

3) *And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell on earth* (The Acts 9: 3)

And when we were all fallen to the earth, I heard a voice (The Acts 26: 14)

In the first verse Paul alone fell on the ground, in the next verse, however, he says that his companions also fell on the ground.

4) *And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.* (The Acts 22: 10)

But in the following verses Lord could not wait for him to go to Damascus and told him there and then the purpose of his appearance.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: I have appeared unto

thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. (The Acts 26: 16-18)

The narrative of St. Paul's vision, as one can see from the above references, contains inconsistencies which are not easy to resolve. Particularly when Paul himself admits that he would not hesitate to tell a lie to promote his viewpoint.

For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? (Romans 3: 7)

That is not all. Paul said he would not hesitate to deceive people in order to win them over to the religion, he wrongfully ascribed to Jesus. He said:

And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. (I Corinthians 9: 20-21)

This is Paul's own admission, which should help everybody to see and judge for themselves if this person can be trusted. We cannot categorically say what he wrote about his vision was true.

There are two issues involved here, i.e. abrogation of the Law and preaching among the Gentiles. Here we will only take the issue of The Law. The issue of preaching among the Gentiles is discussed separately in the chapter *Universality of Christianity*.

To go to non-Jews was a spontaneous decision based on frustration and anger and was not based on any revelation from God. It should be noted that God did not switch His attention to the non-Jews as a result of a long history of the insubordination of the Jews. He only rebuked their insolence and defiance. Disappointed by the progress among the Jews, Paul decided to go to the Gentiles.

It should be remembered that Jesus was rejected by the Jews to the extent that they put him on the cross in an attempt to kill him. Even then he did not go to Gentiles; because he knew very well that his mission was confined to the Israelites. Peter, who collaborated with Paul against the directives of Jesus, also justified his *insubordination* on the basis of a *vision*. When the other disciples of Jesus raised objections, Peter told them about a *vision* he saw, in which God commanded him to go to Gentiles and eat with them. (See chapter 11 of The Acts for details). If these were instructions from Jesus, Peter could simply remind them about it instead of telling them about his vision. It is surprising that Jesus himself and his companions did not know his real mission and Paul, who never had the privilege of meeting him, should discover the real mission of Jesus. The disciples, however, were not convinced about the truth of the *vision*. They could not stop Peter and Paul, but they themselves did not follow their practice. God spoke to the prophets of the Old Testament and told them:

Give ear, O my people, to my law: incline your ears to the words of my mouth.
(Psalms 78: 1)

But if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow seed in vain, for your enemies shall eat it.
(Leviticus 26: 14- 16)

Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.
(Deuteronomy 27: 26)

But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shall thou be when thou goest out. . (Deuteronomy 28: 15- 19)

And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it. (Deuteronomy 32: 46- 47)

Thou hast rebuked the proud that are cursed, which do err from thy commandments. (Psalms 119: 21)

Thus saith the Lord; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked. (Amos 2: 4)

Jesus told his followers:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (Matthew 5: 17-19)

Why was Jesus challenging the Pharisees for misinterpreting the Law if his mission was to abrogate it altogether? The above quote from Matthew 5:17- 19 does not sound as if he was planning to abolish the Law. John reports another occasion where Jesus said:

For I have not spoken of myself; but the Father which sent me, he gave me

a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak (John 12: 49- 50)

Paul announced:

For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel Christ (2 Corinthians 10: 14)

But Paul did stretch beyond his measure and contrary to the clear directives of God and against the strict instructions of Jesus Christ, abolished the law and introduced a detrimental teaching against his strict practice, and dared to go against the commandment of God. Whereas, Jesus is saying *that his commandment is life everlasting*, (John 12: 50), Paul, on the other hand, says *Christ hath redeemed us from the curse of the law*. (Galatians 3: 13)

Instead of putting the blame on human nature for not observing the commandments of God, he declared that the law is the root of all problems. According to The Epistle of Paul to the Romans, (Please see Romans 5: 13- 14), there was no law before Moses. God unnecessarily put people to hardship by enforcing law through Moses. So, what was the remedy? Vicarious atonement and scrapping the law? If the answer to this question is in the affirmative, then why did God wait fourteen hundred years to implement it? Why did Jesus fail to announce it himself? In sheer contrast to the verdict of Jesus, Paul declared;

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. (Acts 13: 38-39)

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of the sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; ...Therefore we conclude that a man is justified by the faith without the deeds of the law. (Romans 3: 20-28)

Because the law worketh wrath: for where no law is, there is no transgression. (Romans 4: 15)

For sin shall not have dominion over you: for ye are not under the law, but under grace. (Romans 6: 14)

The crime rate is on the increase and morality is disappearing from all sections of society and Paul is saying that *sin shall not have dominion over you*. (Romans 6: 14). God sent prophets in the world with teachings appropriate and suitable for the guidance of human beings and did not know that the law could only produce sin. If salvation was linked to the death of Jesus on the cross, why were the people of Noah and Lot destroyed without being given the chance to mitigate this retribution.

The sting of death is sin; and the strength of sin is the law. (I Corinthians 15: 56)

In other words the sin was responsible for *death* in the world, and now it is flourishing because of the law.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. (Galatians 2: 16)

I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain (Galatians 2: 21)

And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. (Galatians 3: 12-13)

Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. (Galatians 3: 21)

Paul seems to have lost his balance altogether. What he is saying here is

that God did not give the law, which could be beneficial to human existence and help them achieve salvation. In other words, he is blaming God for lack of understanding and wisdom by introducing inappropriate law.

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith, is come we are no longer under the schoolmaster.
(Galatians 3: 24-25)

Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.
(Galatians 5: 2)

Jesus was born in a Jewish society and was brought up in a Jewish environment. According to Jewish customs, he was circumcised when he was only eight days old. Jesus never said anything against circumcision or told his disciples to discontinue the practice. Paul therefore, had no authority to call it a useless practice and abolish it.

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord.
(Luke 2: 21- 22)

Paul persists in his views that the Law of Moses is no longer useful for attaining salvation and winning the pleasure of God.

A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.
(Hebrews 8: 13)

Paul went on to say: *But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.*
(Titus 3: 9)

What we understand from this verse is that Paul is asking his followers not to enter into any discussion with anybody about the abolition of the law, lest they find out the absurdity of this notion. In sheer contrast to this we read in the general epistle of James:

For as the body without the spirit is dead, so faith without works is dead also. (James 2: 26)

Now we quote some verses from the Old Testament related to the subject at hand. God declared:

And the Lord said unto Moses, how long refuse ye to keep my commandments and my laws? (Exodus 16: 28)

And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers: If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thine soul. (Deuteronomy 30: 8- 10)

See, I have set before thee this day life and good, and death and evil: In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. (Deuteronomy 30: 15- 16)

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. (Isaiah 24: 5)

The Psalms were sung by Moses, David, Solomon and other prophets to glorify God and to invoke His mercy for help and win His pleasure. One can see the disparity between the utterances of the prophets, who were appointed by God, and Paul, who wrongfully arrogated the status of an apostle of Jesus.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But

his delight is in the law of the LORD; and in his law doth he meditate day and night.
(Psalms 1: 1- 2)

The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.
(Psalms 19: 7)

The law of thy mouth is better unto me than thousands of gold and silver.
(Psalms 119: 72)

Thy righteousness is an everlasting righteousness, and thy law is the truth.
(Psalms 119: 142)

There seems to be some kind of confusion among Christians about the *Law* abolished by Paul. There are three kinds of laws in this world.

1. Laws of Religion.
2. Laws of Nature.
3. Laws of Society.

When Paul claimed not to be under the *Law*, he meant the *Law of religion*. He had no choice but to obey the other two categories; i.e. the Laws of Nature and the Laws of Society.

The *law* is a set of rules made by God (or the society) for the protection and peaceful existence of human beings in this world. Paul presented the ideology that if we don't have a law, we would not be guilty of breaking it:

For until the law sin was in the world: but sin is not imputed when there is no law.
(Romans 5: 13).

Paul, who claimed to be an apostle of Jesus based on the vision, we have mentioned in the beginning of this chapter, added a lot of confusion to the Christian faith. He abolished the law and completely changed the centuries old practice of worship. For instance, he says that law is not for

righteous people. Does it mean that until he came on the scene, everybody who was trying to win the pleasure of God by following the dictates of the law falls into one of the following categories?

But we know that the law is good, if a man use it lawfully: Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine. (I Timothy 1: 8- 10)

The belief that Jesus died for our sins and to confess that he was resurrected after three days was sufficient, according to Paul, for one to attain salvation. Naturally, it was a very attractive offer, which released everybody from all responsibilities for any of their deeds, and introduced a simple and comfortable way to achieve salvation. Obviously, it gained popularity, because all one had to do was to utter a few words:

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (Romans 10: 9)

As a matter of fact, Paul had deceived everybody in this regard. First, he told people that they were not under the law:

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of the sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;Therefore we conclude that a man is justified by the faith without the deeds of the law. (Romans 3: 20-28)

Then he contradicted himself and told them:

For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. (Philippians 1: 29)

And then, he gave them the law. He wrote letters to different

communities about how they should live their lives, and contradicted his own ideology; *a man is justified by the faith without the deeds of the law.*
(Romans 3: 28)

As it has already been stated that the law is a set of rules and regulations made for the benefit of people. We need those laws to live peaceably in this world, unless we want to revert to *the law of the jungle*. Before we proceed further, we would like to remove a misunderstanding. We are told that Jesus himself abrogated the Law. On one occasion one of the Pharisees put a question to him:

Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets,
(Matthew 22: 35–40)

It is wrong to deduce from this that Law is no longer needed and only these two commandments are required to be followed. It simply means that any religious law has two aspects that is your obligation towards your Creator and your obligation towards His creations. These two commandments do not replace the whole of the law. We have to define the boundaries and limits we cannot go beyond; otherwise it will create chaos in the society when everybody tries to interpret the meaning of these commandments according to their own understanding.

When Paul abolished the *Law of God*, he replaced it with his own *law*. We produce some of those *laws* Paul gave to people, which replaced the *law of God*.

Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompose to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge

not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine .I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.
(Romans 12: 14- 21)

Let every soul be subject unto the higher power. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.
(Romans 13: 1- 2)

Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.
(Romans 13: 8- 10)

Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.
(Romans 14: 3- 4)

For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin
(Romans 14: 20- 23)

Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.
(I Corinthians 6: 18).

I say therefore to the unmarried and widows, It is good for them if they

abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn. And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. But to the rest speak I, not the Lord: If brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

(I Corinthians 7: 8- 15)

Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

(I Corinthians 7: 27- 28)

But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. The wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

(I Corinthians 7: 36- 40)

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed

committed.

(II Corinthians 12: 20- 21)

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

(Galatians 5: 13- 14)

But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance; against such there is no law.

(Galatians 5: 18- 23)

And let us not be weary in well doing: for in the due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

(Galatians 6: 9- 10)

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.

(Ephesians 4: 1-4)

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt

ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man.
(I Corinthians 11: 3- 9)

If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted.
(I Corinthians 14: 27- 30)

Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.
(I Corinthians 14: 34- 35)

Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.
(I Corinthians 15: 33- 34)

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?
(II Corinthians 6: 14)

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean things; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty
(II Corinthians 6: 17- 18)

For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: And lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have

according to the deceitful lusts; And he renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

(Ephesians 4: 17- 32)

Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

(Ephesians 5: 1- 6)

And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.

(Ephesians 5: 11- 12)

And be not drunk with wine, wherein is excess; but be filled with the Spirit.

(Ephesians 5: 18)

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every

thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it.
(Ephesians 5: 22- 25)

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.
(Ephesians 5: 28)

Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.
(Ephesians 5: 33)

Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nature and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ
(Ephesians 6: 1- 5)

And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.
(Ephesians 6: 9)

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.
(Philippians 2: 3-5)

Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. (Philippians 3: 2- 3)

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard and seen in me, do: and the God of peace shall be with you. (Philippians 4: 8- 9)

When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. (Colossians 3: 4-5)

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds. (Colossians 3: 8-9)

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. (Colossians 3: 12-14)

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men. (Colossians 3: 17-23)

Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven. (Colossians 4: 1)

For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the gentiles which know not God: That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. (I Thessalonians 4: 2-6)

See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray

without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil.

(I Thessalonians 5: 15- 22)

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us.

(II Thessalonians 3: 6- 9)

In the like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

(I Timothy 2: 9- 12)

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husband of one wife, ruling their children and their own house well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

(I Timothy 3: 2- 13)

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

(I Timothy 4: 12)

REBUKE not an elder, but entreat him as a father; and the younger men as brethren; The elder women as mothers; the younger as sisters, with all purity. Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

(I Timothy 5: 1- 4)

Against an elder receive not an accusation, but before two or three witnesses. Then that sin rebuke before all, that other also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

(I Timothy 5: 19- 22)

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort

(I Timothy 6: 1- 2)

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses

(I Timothy 6: 10- 12)

Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if

God peradventure will give them repentance to the acknowledging of the truth.
(II Timothy 2: 22- 25)

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouth must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. (Titus 1: 5- 11)

BUT speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. (Titus 2: 1- 12)

PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men

(Titus 3: 1- 2)

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. (Titus 3: 9)

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. (Hebrews 3: 12- 13)

Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. (Hebrews 13: 1- 5)

Sometimes it is argued that God introduced the law in the beginning but as it was not possible for people to follow the dictates of the law in full, they were earning the wrath of God for breaking it. God, therefore, changed the old rule of practice through Jesus and abrogated the law. It should be remembered that:

1. Jesus himself never made any statement to that effect. On the contrary, he categorically declared that, *Think not that am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. (Matthew 5: 17)*
2. God created human beings and knew their capabilities and limitations very well. It would be interesting to know why He introduced a law, which was beyond human capabilities? If He was trying to find out the best method for humans to achieve salvation by *trial and error*, He lacks foresight, which is essential for God to possess. It could be argued that it was rather Paul and not God who made a mistake and introduced a doctrine diametrically opposed to the teachings of the prophets. Or perhaps it was not a mistake; it was deliberate attempt to deviate

the early Christians from the right path. Paul adopted the policy, *if you want to sink a boat, get into it*. It should be remembered that he was a staunch opponent of Jesus, but during his lifetime he could not put his designs into practice.

Some of the commandments of Jesus have been quoted in the beginning of this chapter, where he enjoins his followers to restrict their preaching only to the Jews. (Please see chapter *Universality of Christianity* of this book for further details). References from the Old Testament have been produced where God required His people to follow the Law if they wanted to win His pleasure and achieve salvation. Paul, therefore, had neither the authority nor the right to abolish or modify the commandments of the law. Now, it is left to the readers to decide who the higher authority is in Christian religion, Paul or God and the Son of God. In the end, it would be appropriate to consider this saying of Jesus:

And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

(Luke 16: 15- 17)

The Turin Shroud

The piece of cloth, which measures about 4.36m long and 1.1m wide, in which the body of Jesus was supposed to have been wrapped, is known as *The Holy Shroud*. It has been kept in a chapel at Turin, Italy ever since it came in the possession of Anna, the Duchess of Savoy. In 1898 an amateur Italian photographer, Secondo Pia, photographed the Holy Shroud. To every body's surprise, the photographic plates, when developed, produced a negative image, rather than a positive one. When the process was reversed, it revealed the shape of a human body, back and front. Ever since, the Shroud has been the subject of scientific investigation and theological controversy. In the experts' opinion no dead body could have left such an imprint on the linen cloth. Scientific methods have been used by different scholars in an attempt to prove or disprove the authenticity of the Shroud.

Paul introduced the doctrine that Jesus died on the cross and came back to life on the third day. This doctrine is widely accepted by the Christians all over the world. Preliminary study of this photograph revealed that the body, when it was wrapped up in the winding sheet, was not of a dead man. This caused a huge turmoil in the Christian world. A debate started whether the photograph was a forgery or not. Many people tried to make similar pictures using different methods but failed. Then the question arose if the Shroud itself was fake or not. It was in the interest of the Church to have it proved fake.

In 1957 Kurt Berna wrote two books. The first one was *JESUS DID NOT DIE ON THE CROSS*, and the second one was *THE SHROUD*. These books created unrest in the world of Christianity.

"Consequently on 30 June 1960 Pope John XXIII issued a proclamation, printed in the Vatican newspaper *L'Osservatore Romano* on 2 July, entitled *The Complete Salvation of Christ's Body*. In this Pope told the Catholic bishops, who accepted and spread the news, that ***The complete salvation of the human race was effected through the blood of Jesus Christ, and the death was not essential to this end***".

(Jesus died in Kashmir by A. Faber-Kaiser, page 35)

This statement did not end the controversy and demands were voiced to make the shroud available for a scientific investigation. In the end, the Church had to agree to have the matter investigated. Cardinal Pellegrino invited a commission of experts on 16th June 1969, to examine the Holy Shroud. The experts examined the Shroud under the microscope, ultraviolet and infrared light for two days. The examination of the commission did not produce any results and they recommended further investigation of the relic.

On 28th June 1969, Naber presented a document to Monsignor Charles Moeller, the undersecretary of the Religious Congregation supported by some photographs to show that Jesus did not die on the cross. United Press International reported from the Vatican:

Today the President of the Swiss Foundation for the Holy Shroud, Kurt Berna, handed over documents to the Vatican which allegedly prove that Jesus Christ did not die on the cross. Professor Berna describes in the illustrated report his view that the blood marks on the Turin Shroud, in which most probably Jesus was wrapped, could not have come from a corpse....This find is contrary to the dogmas of the Roman Catholic Church. If Berna's claim is right, it means that Christ was still alive when he was taken down from the cross, and may have recovered from the injuries. This would cast a completely new light on the "Resurrection". So far we have been unable to obtain any statement from the Vatican about the matter.

Berna, a Catholic by faith, was the secretary of the German institute at Stuttgart. He carried out meticulous research on the Turin Shroud. He informed the Vatican about his investigation in a letter to Pope John XXIII on 26 February 1959. He wrote:

It has been proved beyond doubt that Jesus Christ was laid to rest in this shroud, after the crucifixion and removal of the crown of thorns.....From a medical point of view, it has been proved that the body that lay in the shroud was not dead, as the heart was then still beating. The traces of blood fluid, its position and nature, give positive scientific proof that the so-called execution was not legally complete.

(Jesus died in Kashmir by A. Faber-Kaiser, page 28-29)

The Turin Commission that consisted of eleven members was formed to advise on the preservation and testing of the relic. Five of the members of the Commission were scientists. They conducted a preliminary examination of the samples of the Holy Shroud and ruled out the presence of paint and blood. The examination of the fibre from the image bearing section, magnified 50,000 times showed the image to consist of fine yellow-red particles of unknown substance.

The Authentication of the Turin Shroud: An Issue in Archaeological Epistemology is the title of a thesis written by William Meacham, a well known Archaeologist, published by the University of Chicago Press, states:

The presence of traces of whole blood must be considered as firmly established, with the probability that the blood is human. It is possible, of course, that an artist or forger worked with blood to touch up a body image obtained by other means. Attempts to ascertain how the image came to be imprinted on the cloth have not yielded definitive results. An impressive array of optical and microscopic examinations was conducted, including most of those used in testing for blood constituents, infrared thermography and radiography, micro-Raman analysis, and examination by ion microprobe and electron scanning microscope (Jumper and Mottern 1980). There was general agreement among researchers on the nature of the image - degradation and / or dehydration of the cellulose in superficial fibers resulting in a faint reflection of light in the visible range (Pellicori 1980). Only the topmost fibrils of each thread are dehydrated, even in the darkest areas of the image, and no significant traces of pigments, dyes, stains, chemicals, or organic or inorganic substances were found in the image. It was thus determined that the image was not painted, printed, or otherwise artificially imposed on the cloth, nor was it the result of any known reaction of the cloth to spices, oils, or biochemicals produced by the body in life or death. STURP concluded that "there are no chemicals or physical methods and no combination of physical, chemical, biological or medical circumstances which explain the image adequately" (Joan Janny, quoted in an Associated Press report, October 11, 1981) Two theories currently contend among STURP

researchers: a "photolysis effect" (heat or radiation scorch) and a latent image process" where by the cloth was sensitized by materials absorbed by direct contact with a corpse. Wags were quick to label these "the first Polaroid from Palestine" and "a Christ contact print.

(Current Anthropology - Vol. 24- No 3 - (June 1983).

The STURP (Shroud of Turin Research Project) - a group of Scientists for the study of the Shroud - reached a conclusion that *The confirmation by archaeology of numerous details found in the image and of hypotheses deduced there from - nailing of the wrist, single nailing of both feet together, seesaw motion on the cross, coin on the eyes, burial posture, and Middle Eastern origin, even the UCAI misspelling - give the Shroud an undeniable ring of authenticity as an archaeological object.*

(Current Anthropology - Vol. 24- No 3 - (June 1983).

Professor Max Frei, a distinguished criminologist and the head of Zurich police laboratory. was invited by the Church authorities to give his opinion on the photograph of the Holy Shroud taken by Professor Judica-Cordiglia. Professor Frei had already expressed his opinion against the photographs in the past. But this time he wanted to approach the problem from a different angle. He wanted to make grains of fossilized pollen deposited on the Holy Shroud, the subject of his investigation. His hypothesis was that pollen in the cloth would provide important clues to places where the Holy Shroud may have been apart from its known history. He was allowed to take the samples from twelve different parts of the Shroud in 1973 and again in 1978. During his investigation he made journeys to all the countries wherever the Shroud had been. After years of meticulous analysis, using most advanced techniques, he identified 49 species of plants, 16 of them from northern Europe, 13 from the region having high salt contents like the Dead Sea area and 20 from Turkish and Syrian areas. There was a strong possibility that the Holy Shroud had been in the Palestine area before 14th century. Frei, therefore, concluded that the Holy Shroud must have been exposed to the air of that region. The outcome of this investigation was not what the Church authorities were hoping for.

A press note was issued in early 1976 concerning the investigation which was commissioned by the church. Summing up the results, it says:

After seven years of investigations concerning the shroud that covered (Christ's) body, many scientists have come to the conclusion that Jesus was buried alive. The experts affirm that the Holy Shroud preserved in Turin lay on a crucified body that suffered exactly the same passion as Jesus, but state that this person did not die on the cross, but was buried while still alive. The twenty-eight bloodstains on the shroud prove this. The investigators assure us that a corpse wrapped in a shroud certainly could not bleed in that manner. Jesus was buried alive, unless a second Jesus existed and he was made to suffer the same agony.

(Jesus died in Kashmir by A. Faber-Kaiser, English translation Gordon Cremonesi Ltd 1977, page 28-29)

The gospel writers tell us that Joseph of Armathaea purchased clean linen, in which the body of Jesus was wrapped. (John 19: 40). There is a strong possibility that this is the same piece of cloth, which is known as *The Turin Shroud*.

The invention of a new method in 1950s known as *radiocarbon technique* made it possible to get an *accurate* dating of objects. Although, the demands to test the Turin Shroud with this method were mounting; the church authorities were not prepared to sacrifice the amount of cloth that was required for this test. In 1980s, however, the techniques of radiocarbon dating were developed to the extent where the sample of the cloth as big as a postage stamp was sufficient.

The American scientist of Santa Barbara Research Centre conducted experiments and came to the conclusion that the stains on the Shroud are in fact bloodstains. STRUP came to the same conclusion by using different techniques. They formed a committee in 1982 to explore the possibility of using the radiocarbon technique (C-14) to get reliable dating of the Shroud. Twenty-six dedicated researchers were proposed to take part in the investigation. They suggested a C-14 test as a part of a more comprehensive plan, which was later accepted by the Vatican. After a long discussion between the concerned parties, the method of dating was agreed upon and it was decided that seven institutes were to be involved in the task. Cardinal Ballestrero confirmed in writing to the seven

laboratories that he had the permission from the Vatican to go ahead with the experiment. The tests, however, were going to be carried out under the supervision of the Pontifical Academy of Sciences.

A further study, which could prove with reasonable accuracy that the Holy Shroud was genuine and that the person pictured in the Shroud was alive at the time of burial, could create tremendous problems for the Church and the future of Christianity could be in crisis unprecedented in the history of the Church. The Church authorities were looking for an excuse to break the sequence of evidence, which supported the authenticity of the Shroud and the survival of Jesus from cross. The method of carbon dating was gaining popularity among the experts despite all the inaccurate results and setbacks they had encountered in the past.

Carbon dating is a complicated scientific method to ascertain the age of an object from decay of radio-carbon of ancient organic material. It is also called *Radio carbon dating*. Since living organism continually exchange carbon with the atmosphere in the form of carbon dioxide, radioactive carbon is being created by this process at the rate of about two atoms per second for every square centimetre of the earth surface. When nitrogen atoms are hit by cosmic rays in the upper atmosphere, they become radioactive carbon atoms. At the same time, radioactive carbon atoms in the lower atmosphere decompose and turn back into nitrogen atoms at the same rate. Therefore, the proportion of nitrogen atoms in the atmosphere remains constant. The radioactive carbon atoms, when mixed with oxygen, turn into carbon dioxide atoms, travel downward to earth and are consumed by the plants. As the scientists know the rate of decay, they can calculate the amount of stable carbon *atoms* that were present in the first place, and thus find out the age of a given sample by measuring the rate of decay over a given period. The principle of calculating the age of a sample remains the same, although the method may vary from institute to institute and from person to person. Even the difference of one atom can have effect on the outcome of a test.

Rodney Hoare, in his book, *The Turin Shroud is Genuine*, cited many such examples where the scientists have made mistakes quoted from the *British Society for the Turin Shroud Newsletter*. On page 98 of his book, he mentioned the views of a well known archaeologist. He reports:

Those who deal with carbon-dating results, the archaeologists, do not have faith in it. The Biblical archaeologist Dr Eugenia Nitowski (now Carmelite nun Sister Damian of the Cross), said:

In any form of inquiry or scientific discipline, it is the weight of evidence which must be considered conclusive. In archaeology, if there are ten lines of evidence, carbon dating being one of them, and it conflicts with other nine, there is little hesitation to throw out the carbon date as inaccurate due to unforeseen contamination.

(British Society for the Turin Shroud Newsletter, No. 21, Jan/Feb 1989, 4)

Again, on the same page of his book, Rodney Hoare cited the experience of another *highly respected* archaeologist. He said:

This is a view other archaeologists share. A specific case is reported by the highly respected Greek archaeologist Sypros Iakovidis:

In relation to the reliability of carbon-dating, I would like to mention something which happened to me during my excavation at Gla (Boeotia, Greece). I sent to two different laboratories in two different parts of the world a certain amount of the same burnt grain. I got two readings differing by 2,000 years, the archaeological date being right in the middle. I feel that this method is not exactly to be trusted.

(British Society for the Turin Shroud Newsletter, No. 30, Dec/Jan 1992, p.8)

Another well-known scholar Holger Kersten, who specialized in religious history, made a very thorough and comprehensive research on the subject, expressed his doubts about the outcome of the investigation. He cited many examples in his epic work known as *The Jesus conspiracy*. On page 310, he said:

Regarding the errors, we can say that only recently in a study by three scientists of the British Museum Research Laboratory, who figure as authors of the Nature article along with Michael Tite, it was found that the entire range of radiocarbon dates published by the British Museum from 1980 to 1984 were wrong. This is a striking confession by the researchers about their "completely reliable" method.

(The Jesus Conspiracy by Holger Kersten, p 310)

The scientists from Radiocarbon Laboratories at Rochester, USA, were able to announce a method of dating a sample by a new technique in which isotopes (one, two, or more forms of an element having the same atomic number and the same chemical properties, but differing in atomic weight and radioactivity) were separated by Accelerator Mass Spectrometry (AMS). It was decided that seven institutes would participate in the dating process, five using the AMS method and two using the other techniques. Gonella, a scientific adviser to the Turin Cardinal, however, made an announcement in the Turin daily *La Stampa* that only two or three laboratories would participate in the dating test. No explanation was given by the Vatican for the exclusion of the other laboratories. The left out parties voiced their protest very strongly against this decision. It was suggested that the Vatican was hoping to get a controversial results by restricting the test to three laboratories. The three laboratories selected were Tuscon, Oxford, and Zurich.

Under no circumstances, the Vatican announced, would they enter into any discussion with any party about the outcome of the test. It was up to the scientists to provide any explanation should any irregularity occur.

21st April 1988 was a very significant day in the history of the Shroud. That was the day when, in the presence of representatives from the selected laboratories and Cardinal Ballestrero, Giovanni Riggi, a specialist in microscopy, cut off a section of the Shroud to hand it over to representatives of the participating Laboratories. Michael Tite associated with the British Museum, accompanied by the Cardinal and Professor Gonella, went into the adjoining room with this piece of cloth. They divided the specimen into three parts. This was done in total secrecy. Two of the containers contained controlled specimens, which were provided by the British Museum, and the third one from the Turin Shroud. These were handed over to each representative of the three laboratories. About six months later on 13th of October 1988, the announcement was made in London that the test revealed the Turin Shroud dated to the *middle Ages*. The laboratories collectively claimed a 95 per cent probability that the Shroud dated from between 1260 and 1390 and announced that odds against its dating from the first century being *astronomical*.

Thermochimica Acta, published a paper that severely challenged the outcome of the 1988 radio carbon dating and is continuously being challenged by scholars of different fields of science in the light of new information emerging as a result of research carried out to find the truth. Ball in his commentary explained two distinctly different scientific empirical findings that challenged the accuracy of radio carbon dating results. These findings by chemist ***Raymond Rogers** clearly demonstrate that the area of the cloth from which the samples were taken was chemically unlike the rest of the cloth, and was not representative of the Shroud.

Another hypothesis gaining attention from the textile experts was invisible reweaving. M. Sue Benford and Joe Marino suggested that the samples used during the carbon dating were from the part of the Shroud which was mended. Several other textile experts were invited by Benford and Marino to study the documenting photographs of the radio carbon samples. They found out that there was visual evidence of reweaving. In 2002, Rogers, in collaboration with Anna Arnoldi of Milan University wrote a paper arguing that repair was a very real possibility

Rogers also provided some material to John L. Brown, formerly Principal Research Scientist at Georgia Institute of Technology. Brown worked independently using different methods, including a Scanning Electron Microscope, confirmed Rogers findings that there was obvious evidence of a medieval artisan's attempt to dye a newly added repair region of fabric to match the Shroud.

It is quite absurd to suggest that the Holy Shroud is a medieval forgery.

The hypothesis that someone painted the image on the Shroud is out of the question. If the paint had been used, it would have penetrated deep into

* For many years he served on the Department of the Air Force Scientific Advisory Board. Raymond Rogers is a highly qualified chemist at the Alamos national Laboratory. He was selected to study the Shroud in 1978, when he became the director of chemical research for the International Shroud of Turin Research Project.

the fabric. Furthermore, it does not seem to have been painted with any known pigment. Commenting on the possibility of the Holy Shroud being a forgery, Rodney Hoare writes:

These two scientific properties of the image, the realism of the reversed tones and three-dimensional information, are the strongest possible evidence that no mortal hand could have painted them

(The Turin Shroud is Genuine, Rodney Hoare, p39).

Rodney Hoare mentioned some very powerful arguments against the paint theory on page 51 of his book *The Turin Shroud is Genuine*. He points out:

1. that the anatomy of the body is so perfect that it was not possible to produce any work with such accuracy.
2. that it has been proved that the blood marks are caused by real blood.
3. that the minute details of the crucifixion found on the Holy Shroud were not available to any medieval artist.
4. that no medieval artist would have the capability or the reason to paint a negative image.
5. that no artist would have painted Jesus Christ in the nude or dead and that it was not possible to paint or forge the image by any known method without the live body of a man.

The presence of paint pigments did suggest the involvement of an artist, but the Scientists working on this theory have ruled out this possibility:

Although scientific analysis of the shroud, notably by STURP team, found paint pigment on the linen, the distribution of the pigment in no way corresponded with the image. If the Shroud had been painted, one would expect to find more pigment on those fibres where the Shroud figure can be seen than on those areas devoid of any image. But, in fact, the density of paint fragments is random. The simplest explanation for these pigment

traces seem to be the known tradition of holding painted icons and other religious images against the Shroud in order to transfer the odour of sanctity from the Shroud to the paintings. In the course of this procedure, minute traces of pigment from the paintings would have adhered to the linen of the Shroud, to be subsequently discovered by the STURP analysis.

(Keith Laidler, The Divine Deception, page173)

Keith Laidler further analyses the paint theory and states:

Other evidence of a much more general nature also militates against the 'paint theory's' veracity. We know that in 1532 the Shroud was damaged in the fire that swept through Saint Chapelle, Chambery, and that it was also doused with water during the course of the conflagration. There is no doubt at all that a painting would be changed by such treatment, yet the Shroud image has remained unaltered

(Keith Laidler, The Divine Deception, page174 -175).

Furthermore, there is not a single example in the history of art where an artist produced a *negative image* before the use of the camera was introduced. The picture itself portrayed the naked body of Jesus, which was unthinkable in the history of the Christian Church, and no artist would have had the courage to take such a daring step. Dr Walter McCrone, a very eminent scientist, among others, believes that the cloth has been painted. Dr McCrone's claim attracted considerable opposition from the STURP.

Anyone who looks at the cloth, believer or septic, cannot fail to be moved by the image on it, the tragic impression of an executed man, scourged and done to death by the most horrible of tortures, crucifixion. The realism of the image is all too apparent and horrific. And, of course, the indignities and tortures to which the Man on the Shroud has been subjected correspond exactly with the Gospel stories of the Crucifixion of Christ, making identification of the figure with Jesus almost irresistible.... Despite claims to the contrary, the vast majority of Shroud researchers, no matter on which side of the fence they sit, are confident that the image has not been produced by any normal painting method. In fact, it would have been extremely counterproductive for a forger to produce a 'painting' whose true value could be discerned only centuries later, after

the invention of a method (photography) that allowed the viewing of a negative image of his work. (Keith Laidler, The Divine Deception, page 9)

Vignon experimented to see if it was possible to produce such painting. He obtained a linen cloth as close as possible to the Holy Shroud, and painted very thin images of watercolour and oil but when the paint dried up, it cracked when the linen was folded and it was not possible to produce a negative by painting an image on the cloth. Vignon further discovered that paint would run and spread along the threads unevenly. He studied the blood marks and discovered that no medieval artist could have the accurate details of the image represented in the Holy Shroud.

Another theory concerning the Shroud image deals with the hypothesis that the image was produced when chemicals used by Nicodemus at the time of burial reacted when they came in contact with the body leaving an imprint on the cloth. Paul Vignon introduced this theory in 1939. He maintained that ammonia reacted with myrrh and aloes and produced the Shroud image.

Keith Laidler commenting on the theory states:

Unfortunately, despite the plausibility of the theory, Vignon was able to produce only vague human - shaped stains on his 'shroud'. This result was not appreciably bettered in a later attempt, undertaken by two German researchers, Elmar Gruber and Holger Kersten. They introduced an added element to Vignon's theory, proposing that Jesus did not die during the Crucifixion, and that he was in fact still alive when taken down from the cross. If this was true, they believed that the heat from his living body would have given and added impetus to the chemical reactions proposed by Paul Vignon, so enhancing image formation. Accordingly, Gruber and Kersten used a heated body in their experiments, hoping thereby to increase the clarity of the image. They did manage to produce images using this technique, but the quality was not much better than the original attempts by Paul Vignon

(Keith Laidler, The Divine Deception, page 175-176).

Jesus suffered a very cruel punishment and mental torture at the hands of common people as well as by the centurions. The flogging, carrying the

cross and eventual stretching out on the cross with nails through his wrists and feet and then a spear through his ribs was too much for any human being to endure. To develop a high temperature in these circumstances cannot be ruled out. It is quite possible that the additional heat that was required for the formation of the image on the Shroud came from this source. It is, therefore, suggested that Scientists should consider experimenting on these lines and it is hoped that they will get better results.

One theory that is gaining popularity among the *Shroud believers* is the *Resurrection Radiation theory*. It is assumed that the energy charge, at the time of resurrection, produced heat which reacted with the spices to produce the image on the Shroud. There is one difficulty with this theory which is not easy to resolve. This piece of cloth is believed to be the actual grave cloth, by many renowned scientists, in which the body of Jesus was wrapped. They had done meticulous research work on the Shroud using different methods and techniques to find out its authenticity and carried out a lot of work prior to this last test on it. They came to the conclusion that the man, who was wrapped in the Shroud, was not dead at the time of *burial*. In that case it was resuscitation rather than Resurrection.

There was a lot of criticism from the laboratories that were left out. They suspected foul play and objected to the preparation of the samples in private, away from the cameras in seclusion. It is suggested by some critics that the samples were switched and substituted during the time when they were being weighed and packed in the containers.

The whole procedure of sample packing on 21 April 1988 was recorded on film, which was in the possession of Riggi who kept it along with numerous other photos under lock and key. Anybody who wanted to view the film was offered an edited version. The eyewitnesses' accounts differed considerably. For example, the official account was that at the time of preparing the samples, only Tite and Cardinal were present in the room. According to another source Riggi and Gonella were also present there. Professor Werner Blust published a book *Fraud Against the Turin Shroud - the Manipulated Carbon Test* in which he openly mentioned the deception that took place without pointing his finger at the guilty party. It is obvious that the people who commissioned the experiment were behind

the deception if there was any. Bruno Bonnet-Eymard and his colleagues openly accused Dr. Tite, who was appointed by the Vatican, for manipulating the results.

They say that it was Tite who, on the orders of certain circles in the Vatican, was to see that the relic was dated in the middle ages.

(The Jesus conspiracy by Holger Kersten p 314)

Killing by crucifixion was discontinued throughout the Roman Empire by a royal decree when Constantine accepted Christianity. If the image on the Shroud is not a forgery, the subject of the image has to be before that time when crucifixion was not yet banned. Commenting on the possibility of a forgery Rodney Hoare summed up his research in the following words:

Any possibility of the forging of the Shroud in the middle Ages seems to be ruled out. The stains on the cloth must have been made earlier in that area, before the conquest by the Arabs, and probably before the banning of crucifixion throughout the Roman Empire. In which case the carbon-dating result is very seriously wrong.

(The Turin Shroud is Genuine, Rodney Hoare, page 94).

Another piece of evidence has surfaced which links the Holy Shroud to the first century. Baima Bollone, with the help of a computer scientist Nello Baldossino and other experts has discovered that the coins placed over the eye of the figure of the Holy Shroud are definitely from the Pontius Pilate era. These and other prominent researchers like Dr Sebastiano Rodante and Rex Morgan along with quite a few more have not given up the fight and look for further evidence to establish the authenticity of the Holy Shroud.

We hope that new evidence would come to light as the scholars in different fields investigate using different techniques, and perhaps not very far off in the future we would be able to gain further information which could help us to reach a conclusion about the authenticity of the Shroud one way or the other. As for now, we have tried to collect all the information that was available and we believe that it is tilting in the favour of the authenticity of the Holy Shroud.

The disciples of Jesus.

The Gospel writers have reported that Jesus gave powers to his disciples to heal the sick, destroy the unclean spirits, and even to forgive the sins of the people. Before we reproduce the verses from the Gospels, where Jesus had given those powers to his disciples, here are the names of those twelve disciples.

*Now the names of the twelve apostles are these; The first, **Simon, who is called Peter**, and **Andrew** his brother; **James** the son of Zebedee, and **John** his brother; **Philip**, and **Bartholomew**; **Thomas**, and **Matthew** the publican; **James** the son of Alphaeus, and **Lebbaeus**, whose surname was **Thaddaeus**; **Simon** the Canaanite, and **Judas Iscaiot**, who also betrayed him.*
(Matthew 10: 2- 4)

Now produced below are the verses from the Gospels where Jesus told his disciples that they were given certain powers. They were also given the knowledge of the mysteries of the kingdom of God.

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease
(Matthew 10: 1)

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.
(Matthew 10: 5- 8)

And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.
(Matthew 13:10-11 also Luke 8: 9-10)

And I say also unto thee, That thou art Peter, and upon this rock I will

build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matthew 16: 18- 19)

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Matthew 19: 28)

Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. (Matthew 21: 21, also Mark 11: 22- 23)

And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils. (Mark 3: 14- 15)

And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables. (Mark 4: 11)

And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits (Mark 6: 7)

And he said unto them, Go ye into the all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. (Mark 16: 15- 18)

And he said, Unto you it is given to know the mysteries of the kingdom of God: but to other in parables; that seeing they might not see, and hearing they might not understand. (Luke 8: 10)

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. (Luke 9: 1-2)

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. (Luke 10: 19)

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. (John 4: 14)

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained (John 20: 22-23)

The disciples were given power over all kinds of evil spirits and to heal all kinds of sickness. They were also given knowledge of the kingdom of heaven, and yet they did not have faith as much as a grain of mustard seed. (Matthew 17: 20). It cannot be attributed to the human weaknesses and limitations. The following generations of Christians made unparalleled and unprecedented sacrifices of life and wealth for over three hundred years for the sake of their faith. When we look at the deeds and behaviour of the disciples reported in the Bible, the picture that emerges is quite disappointing.

Faithless Peter:

Jesus caught Peter when he was about to drown, And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? (Matthew 14: 31)

Peter without understanding:

Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? (Matthew 15: 15-16)

Peter Satan:

But he turned, and said unto Peter, Get behind me, Satan: thou art an

offence unto me: for thou savourest not things that be of God, but those that be of men.
(Matthew 16: 23 also Mark 8: 33)

Faithless and wicked disciples: All of them?

Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? bring him hither to me.

(Matthew 17: 15- 17, also Luke 9: 38- 41)

If Jesus calls some people faithless and perverse generation, who are we to say otherwise.

Unbelief of disciples:

Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.
(Matthew 17: 19- 20)

The twelve disciples who were given the knowledge and powers to cast out all the devils and evil spirits and heal all kinds of sick people and were given the authority even to forgive the sins of the people. Judas was also among those who were going to sit on the twelve thrones and judge the twelve tribes of Israel.

Judas betrayed:

Then one of the twelve, called Judas Iscariot, went unto the chief priests. And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

(Matthew 26: 14- 16, also Mark 14: 10- 11)

Disciples forsook him:

But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

(Matthew 26: 56, also Mark 14: 50).

Boast of Peter:

But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

(Mark 14: 29- 30)

Denied by Peter:

Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them: for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. (Matthew 26: 69- 74)

Faithless disciples:

And he said unto them, Why are ye so fearful? How is it that ye have no faith?

(Mark 4: 40).

And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; A wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? How long shall I suffer you? Bring him unto me.

(Mark 9: 17- 19)

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?

(Luke 24: 25- 26)

The incongruity between the two situations is quite obvious and it does not require extraordinary intelligence to see that the disciples showed no improvement in their understanding and behaviour. No wonder they were regularly called faithless, without understanding, fools and perverse by Jesus.

The Unity of God

No matter how far back we go in history, we find traces of religion in one form or another. Although most of those religions have been interpolated and distorted into their present form, they all agree, at least in theory, that there is a Supernatural Being (God), Who was the starting point of that religion. Different people have different names for Him, but they all believe in someone Who is responsible for the creation of this universe. Some religions have associated partners with Him, or have exalted a human being to that position, but the majority of them believe in One God.

Christianity, however, has put forward a paradoxical view of Trinity, which consists of *three* Gods. They are three - God the Father, God the Son and the Holy Ghost - and yet they are *one*. It is not easy to comprehend this complex issue, but reason dictates that the business of running the universe would not go smoothly if there were more than one God.

The third person of the Trinity - the Holy Ghost - is a bit of an enigma. We fail to understand why there was a need to introduce the third entity into the Christian doctrine. The third partner in the Trinity has no role to play in the Christian concept of godhead. The Christian theologians have failed to produce any justification for a Trinitarian concept, whereas, *Two in One* would have been sufficient instead of *Three in One*.

Rev. K. E. Kirk in his essay on *The Evolution of the Doctrine of Trinity* says:

We naturally turn to the writers of that period to discover what grounds they have for their belief. To our surprise, we are forced to admit that they have none. The question as it presented itself to them was not, Why three persons? But rather Why not?

Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV, The head of the Ahmadiyya Movement in Islam, on page 102 of his book, **Christianity - a**

journey from Facts to Fiction says:

We believe that this entity gradually evolved under the influence of earlier pagan philosophies and myths which abounded in the Roman empire. The exchange of ideas must have drawn Christian theologians to determine the position of the Holy Ghost. As there is ample evidence of the existence of such faiths or cults that visualized God as being composed of three entities in one, it is not difficult to trace back the ultimate source of the Christian doctrine of the Trinity. After all if two could be one, and one could be two, why could not three be one as well?

Hadhrat Mirza Tahir Ahmad further analysed the inter-relationship of the three constituents of the Trinity. He says on page 108 of the same book:

If God the Father, Jesus and the Holy Ghost were three persons with individual characters, not entirely shared by others, then they may not be considered as "Three in One" and "One in Three". The complete merger of the Trinity into Unity can only be conceived if the characters, attributes, functions and all the faculties possessed by three persons become identical to each other's without any distinctive features separating one from the other.

But, as we know that God the Father, Jesus and the Holy Ghost had distinct personalities, the question of *Three in One* and *One in Three* does not arise. For instance, Jesus was a man as well, whereas God the Father and Holy Ghost lacked this attribute. It is not clear that this additional characteristic in Jesus was a quality or a set back. In any case this negates the concept of equality in the partners of Trinity. In the present times, it is a common practice to worship Jesus as the son of God along with God the Father; there are no instances recorded in the gospels where the disciples worshiped Jesus. Neither is there any record of the Christians of the past or present ever worshipping The Holy Ghost.

The Bible advocated the existence of only one God. There are no traces of Trinity in the Old Testament, and in the New Testament, it appeared long after the departure of Jesus. We give below some of the references from the Bible about the unity of God.

Old Testament

Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else.

(Deut. 4: 39)

Hear, O Israel: The Lord our God is one Lord

(Deut. 6: 4)

There is none like unto the God of Jeshurun, who resideth upon the heaven in thy help, and in his excellency on the sky.

(Deut. 33: 26)

There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God

(1 Samuel 2: 2)

Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

(11 Samuel 7: 22)

For who is God, save the Lord? And who is a rock, save our God?

(11 Samuel 22: 32)

And he said, Lord God of Israel, there is no God like thee, in heaven above, or on the earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart.

(1 Kings 8: 23)

And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

(11 Kings 19: 15)

O Lord, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears

(1 Chronicles 17: 20).

And said, O Lord God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts.

(11 Chronicles 6: 14)

For who is God save the Lord? Or who is a rock save our God?

(Psalm 18:31)

Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works.

(Psalm 86: 8)

For thou art great, and doest wondrous things; thou art God alone.

(Psalm 86: 10)

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

(Psalm 90: 2)

Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour.

(Isaiah 43: 10 - 11)

I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.

(Isaiah 45:5-6)

And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.

(Joel 2:27)

New Testament

It should be remembered that Jesus never claimed himself to be a partner in the Trinity. In fact, the concept of the Trinity was introduced much later, perhaps after early Christians' contact with the remnants of Egyptian beliefs, through Coptic interpretations.

And Jesus said unto him, Why callest thou me good? There is none good but one, that is, God.

(Mark 10: 18)

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord

(Mark 12: 29)

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17: 3)

As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. (1Corinthians 8: 4)

One God and Father of all, who is above all, and through all, and in you all. (Ephesians 4: 6)

All these references point to one God and negate the concept of the Trinity.

Reward and punishment

The foundation of Christianity rests on the belief that the children of Adam inherited the sin of their parents who violated the commandment of God and ate the forbidden fruit. In Jewish law, the sacrifice of animals was required to wash away the sins of the Israelites, but the sin of Adam and Eve was so grave that the sacrifice of an animal was not sufficient to attain forgiveness. God, therefore, decided to sacrifice his son so that human beings could be redeemed from eternal condemnation.

The Christian doctrine of crime and punishment is so confusing that an unbiased person cannot understand the philosophy of the relationship between justice and atonement. It depends entirely on the concept that justice and forgiveness cannot join together. Where was justice when an innocent person was hanged on the cross against his will to pay for the sins of others? Where is the sense of justice when believers are required to *turn the other cheek* (Matthew 5: 39) and forgive the aggressor?

What about the person against whom the aggression is committed? Where will he get justice from, if the oppressed is required to turn the other cheek every time? If an aggressor is forgiven every time as is dictated by *God the Son*, it may encourage him to commit even more aggression towards his fellow beings, which is in itself contrary to justice. We are told that all the members of the Trinity are equal in every aspect i.e. equal in power, authority, and attributes. If that is true then why the Son of God is so diametrically opposed to God the Father. If justice was such an important aspect that God could not go against it, why did Jesus offer his life against the dictates and requirements of justice? Where is the justice when God the Father agreed to kill God the Son without any blemish attributed to him?

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life
(John 3: 16)

The means by which sin can be forgiven is the sacrifice of Jesus on the

cross. A sacrifice is the payment of an innocent life for a guilty life. Animals and birds are killed in the temple so that the lives of their owners can be spared. But all these sacrifices are inadequate and have to be constantly repeated. Now Jesus has become a perfect sacrifice - not an animal, bird or human hero, but the Son of God. His perfect life has been freely offered for the sins of the whole world and for all time. His righteousness has been credited to us.

(The Bible Guide, by Andrew Knowles, page 569)

It is true that in certain cases, the Israelites believed in animal sacrifices, but it was not *give and take* like the payment you make to a shopkeeper to buy a certain article. Furthermore, they never believed in human sacrifice, and that the *Messiah* would offer his life for the redemption of the human race. Jesus enjoins his followers to forgive people's wrongdoings.

And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses

(Mark 11: 25-26)

Andrew Knowles presented God like somebody who was helpless and had no choice in the matter when he states, *The prophets knew that God hated sacrifices which didn't come from the heart or lead to a changed life.*

(The Bible Guide, page 666)

The Bible, however, confirms that everybody has to carry their own burden and pay for their own sins. And that is *justice*. Here are some quotes from the Bible.

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him

(Genesis 4: 7)

As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.

(Deuteronomy 8: 20)

The father shall not be put to death for the children; neither shall the

children be put to death for the fathers: every man shall be put to death for his own sin.
(Deuteronomy 24: 16, also II Chronicles 25: 4)

And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book
(Exodus 32: 33)

Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;).
(I Kings 8: 39)

What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.
(Ezekiel 18: 2-4)

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.
(Ezekiel 18: 20)

And they fell upon their faces, and said. O God, the God of the spirits of all the flesh, shall one man sin, and wilt thou be wrath with all the congregation?
(Numbers 16: 22)

According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.
(Isaiah 59: 18)

But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.
(II Kings 14: 6)

For many nations and great kings shall serve themselves of them also: and

I will recompense them according to their deeds, and according to the works of their own hands. (11 Kings 14: 6)

And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you, To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened; Then I will make this house like Shiloh, and will make this city a curse to all the nations of the earth. (Jeremiah 26: 4- 6)

In those days they shall not say no more, The fathers have eaten a sour grape, and the children's teeth set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. (Jeremiah 31: 29- 30)

Behold, all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. (Ezekiel 18: 4)

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live (Ezekiel 18: 20- 22)

The references quoted above show that every body will reap whatever they will sow. No body other than you will be chastised for your transgressions. Now we come to the references where the guilty was punished and the innocent was rewarded.

And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee. (Exodus 15: 26)

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.
(Exodus 19: 5)

And shewing mercy unto thousands of them that love me, and keep my commandments.
(Exodus 20: 6)

But if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.....And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.
(Leviticus 26: 14- 33)

If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.
(Leviticus 26: 40- 42)

And the LORD spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As truly as I live, saith the LORD as ye have spoken in mine ears, so will I do to you: Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me..... I the LORD have said, I will surely do it unto all this evil congregation that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.
(Numbers 14: 26- 35)

And the priest shall make an atonement for all the congregation of the

children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance: And it shall be forgiven all the congregation of all the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.
(Numbers 15: 25-26)

Only he shall not go in unto the veil, nor come nigh unto the alter, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.
(Leviticus 21: 23)

For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him; Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves
(Deuteronomy 11: 22-23)

Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the LORD your God, which I command you this day: And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. (Deuteronomy 11: 26- 28)

And I am this day weak, though anointed king: and these men the sons of Zeruiah be too hard for me: the LORD shall reward the doer of evil according to his wickedness.
(11 Samuel 3: 39)

The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORD's anointed.
(1 Samuel 26: 23)

The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.
(Psalm 18: 20)

But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and

immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.

(Romans 2: 5- 10)

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. (Revelation 20: 12- 13)

The above quotations from the Bible substantiate our observation that everybody would pay for his own transgressions, or be rewarded for his good deeds. It is advisable and strongly recommended that our Christian friends should wake up from their dormant state of accepting the Christian doctrine without ever questioning its wisdom.

The Forgiving God

Christianity presents a God, Who does not *know* how to forgive. Although we are told that it was out of love and compassion for the human beings that He sacrificed His son, if we look at it realistically, it was not love. A crime was committed which had to be paid for, no matter who bore the penalty. Adam committed a sin and God could not forgive him. God pronounced a very cruel punishment on him, and yet He was not satisfied. He had to take another innocent life (Jesus) before He could forgive. Even then, the inherent sin was not forgiven. Everybody is still suffering the same punishment although the price for that sin had been paid for over two thousand years ago. We are told that because people have not accepted Jesus as their saviour, the punishment continues. What about the people who have accepted him? Why are they suffering the same punishment as the non-believers? Paul tells us that salvation is for every believer:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
(Romans 1: 16)

Where is that salvation that Paul had promised to every believer? Perhaps Christians' God is in the habit of making innocent people suffer for the sins of the guilty. The children of Adam were made to suffer for the *sin* of Adam. Jesus was crucified and suffered *death* for the sins of the world, and now believers are suffering because of the non-believers. We honestly do not know what comfort our Christian friends can have from such a cruel God. Jesus enjoins his followers to forgive others' transgressions. Matthew reports:

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times.
(Matthew 18: 21- 22)

On another occasion Jesus said:

But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. (Matthew 9: 6)

It is a very complex situation. As an equal partner in the Trinity, all three Gods should have the same powers, authority and capabilities. God the Father cannot forgive, but Jesus is granted the power to forgive. If all the members of the Trinity were equal in all respects, who granted the powers to Jesus? We cannot imagine what difficulty was standing in the way of God the Father. Why Jesus was not facing the same difficulty as God the Father was facing? If something is difficult for God the Father to do, how is it possible for human beings to do seventy fold?

It is not right to say that God could not forgive the sin of Adam because justice demanded that God pronounce punishment. In the following parable Jesus clearly explained that the king (God) had the power to forgive and he did exercise this power. Jesus said:

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him and forgave him the debt.

(Matthew 18: 23- 27)

The king forgave the servant his debt. In the following verses, the servant demanded his debt to be paid from a fellow servant and was punished for his cruelty. We are not concerned with the action of the servant. The king was under no obligation to rigidly follow the law and forgave the servant his dues. He was the master and could forgive if he so desired. Justice could not stand in his way.

Another point that we would like to mention here is that Adam and Eve were the guilty party and were punished for their wrongdoing. Their children are still suffering the same punishment. There was no practical

involvement of the children in the sin Adam and Eve committed, and yet they are suffering the consequences of the original sin. Our contention is that the forgiveness should also be granted without any participation of the human race regardless, and accepting Jesus should not be a condition.

We do not know from where Christian friends have acquired the knowledge of such a God who cannot forgive. What we understand from the Bible is that He is really a very loving and compassionate God, and only pronounces punishment when it is the last resort. He does not seek any pleasure nor any benefit from it. It is for our own good that we do not transgress and violate any of His commandments. He hears our prayers and comes to our help when we are in distress. The Bible also agrees that when one sincerely and truthfully prays to God, He hears his prayer. The Israelites, a rebellious nation, were forgiven their transgressions and disobedience as a daily routine:

And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh. And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. (Exodus 8: 12- 13)

And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched. (Numbers 11: 2)

And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee. And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received again. (Numbers 12: 13-14)

Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the LORD said, I have pardoned according to thy word. (Numbers 14: 19- 20)

For I was afraid of the anger and hot displeasure, wherewith the LORD was worth against you to destroy you. But the LORD hearkened unto me at that time also. (Deuteronomy 9: 19)

And said, O LORD God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts. (11 Chronicles 6: 14)

Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

(Job 22: 27- 28).

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah

(Psalm 32: 5)

But there is forgiveness with thee, that thou mayest be feared.

(Psalm 130: 4)

Let Israel hope in the LORD; for with the LORD there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.

(Psalm 130: 7-8)

And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

(Joel 2: 13)

Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

(Micah 7: 18)

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

(Matthew 7: 7- 11, also Luke 11: 9- 13)

Therefore I say unto you, What things soever ye desire, when ye pray,

believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses (Mark 11: 24- 25)

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repent. (Luke 15: 10)

Who in the day of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. (Hebrews 5: 7)

Because He is a loving and forgiving God, He enjoins us to love and forgive our fellow human beings:

Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. (Luke 17: 3-4)

It must be understood that the natural consequences of our actions become the reward or punishment for us. For a student who does not work hard and prepare himself for the examination would suffer *punishment* for not paying attention to his studies. A hard working student will get through the examination and thus be *rewarded* for his actions. It is in our own interest that we keep on the right side of the law to get benefit from it. It does not make the slightest difference to the sovereignty of God whether we keep His commandments or not. The punishment has to be proportionate to the severity of the crime. If a student fails for not working hard, he should not be condemned for life. Next year he can pass the examination if he works harder. How can God ask us humans to show compassion to our fellow human beings if He himself cannot do so?

Miracles of the prophets

One argument given in favour of the deity status of Jesus Christ is his miracles. We are told that only someone of his stature could produce miracles of this quality. Walking on the water, feeding thousands of people with a few loaves of bread, and curing incurable people are particularly mentioned in this regard. When we go through the Old Testament, we find the miracles of the prophets mentioned there are not of lesser quality. Once the writer was told by a Christian friend that the prophets from the Old Testament performed miracles with the help of God, whereas, Jesus performed them on his own. Jesus does not hold this view.

But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. (Luke 11: 20)

Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? (John 10: 31- 32)

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. (John 5: 19)

I can of mine own self do nothing: as I hear, I judge: and my judgement is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true (John 5: 30-31)

These statements refute the claim by Christian friends that Jesus showed signs and miracles by himself without any help from God. Now we turn our attention to the miracles from the prophets of the Old Testament.

The miracle of frogs:

And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine

hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.
(Exodus 8: 5-6)

The miracle of lice:

And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt
(Exodus 8: 16-17)

The miracle of hail, rain and thunder:

And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.
(Exodus 9: 22-23)

The miracle of stopping hails, rain and thunder:

And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunder and hail ceased, and the rain was not poured upon the earth.
(Exodus 9: 33)

The miracle of darkness all over Egypt:

And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days.
(Exodus 10: 21-22)

The miracle of water:

And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.
(Numbers 20: 11)

The miracle of parting the sea:

And Moses stretched out his hand over the sea; and the LORD caused the sea go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. (Exodus 14: 21- 22)

The miracle of fire from heaven:

And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

(1 Kings 18: 36- 38)

Fire came from heaven to kill the enemy:

And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God. I pray thee, let my life, and the life of these fifty servants, be precious in thy sight.

(II Kings 1: 10-13)

A little cloud filled the sky:

And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the Rain stop thee not. And it came to pass in the mean while, that the heaven was black

with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

(1 Kings 18: 44-46)

The miracle of ravens feeding Elijah:

AND Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew or rain these years, but according to my word. And the word of the LORD came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that was before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

(1 Kings 17: 1- 6)

The miracle of the barrel of meal and Cruse of oil:

And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house did eat many days.

(1 Kings 17: 13-15)

Pots of the Whole village filled with oil:

And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more, And the oil stayed. Then

she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest. (II Kings 4: 2- 7)

A dead child came back to life:

And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. (1 Kings 17: 21- 22)

Dead child came back to life:

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the LORD. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

(II Kings 4: 32- 35)

Dead man came back to life:

And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

(II Kings 13: 21)

Dry bones of people came back to life:

THE hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones. And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O LORD GOD, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the LORD GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:.....So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. (Ezekiel 37: 1- 10)

Non-stop journey for forty days and nights on one meal:

And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. (1 Kings 19: 7- 8)

Parted the river to cross over to other side:

And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. (II Kings 2: 8)

Parted the river to cross over to other side:

And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. (II Kings 2: 14)

Poisonous wild gourds made harmless:

And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot. (II Kings 4: 39)

Lifted up to heaven in a chariot:

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. (II Kings 2: 11)

Water made good with salt:

And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake. (II Kings 2:21-22)

Valley filled with water without rain:

But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him. And he said, Thus saith the LORD, Make the valley full of ditches. For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

(II Kings 3: 15- 17)

Barren woman conceived:

And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. And he said, Call her. And when he had called her, she stood in the door. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. And the women conceived, and bare a son at that season that Elisha had said to her, according to the time of life.

(II kings 4: 14- 17)

One hundred people were fed on 20 loaves:

And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the LORD.

(II Kings 4: 42- 44)

Flesh of the king of Israel made clean:

And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.....Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

(II Kings 5: 8- 14)

Hungry lions did not hurt Daniel:

Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. (Daniel 6: 21- 22)

Iron axe floated in the water:

But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. Therefore said he, Take it up to thee. And he put out his hand, and took it. (II Kings 6: 5- 7)

Enemy soldiers blinded:

And Elisha prayed, and said, LORD I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

(II Kings 6: 17- 18)

Caused the sun to go back:

And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees: or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz. (II Kings 20: 9- 11)

Sun and moon stood still:

Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go

down about a whole day.

(Joshua 10: 12- 13)

At the time when these lines were written people did not know that the earth revolving around its axis creates day and night. The writer had no idea what would have happened if the earth had stopped to revolve to let the sun remain in that position.

Harsh language of Jesus

The message of Jesus Christ presented to the world by Christian Missionaries is as a message of *Love and peace*.

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.....But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (Matthew 5: 39- 44)

And, *Love thy neighbour as thyself* (Matthew 19: 19) are quite famous sayings of Jesus. It is unfortunate that the followers of this teaching occupied the major part of this world by force and ruled over the weaker nations at gun point. According to the Gospel writers Jesus was not such a meek person as portrayed in the above references. When we go through the New Testament, a different picture of Jesus emerges. Here are some of the sayings of Jesus Christ, which show that he used very harsh language for the people around him. Even his own mother was no exception:

And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what I have to do with thee? mine hour is not yet come. (John 2: 3- 4)

The relevance of the last part of the verse is not clear.

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For

whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

(Matthew 12: 46: 50, also, Mark 3: 31- 35 and Luke 8: 19- 21)

It is ironic that all those people for whom he expressed these words, *And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren*, deserted him when he was arrested and put on the cross. He enjoined his followers to respect their parents, while his own behaviour, as reported by the Gospel writers, is quite the opposite. *Honour thy father and thy mother; and thou shalt love thy neighbour as thyself.* (Matthew 19: 19), and talking to the scribes and Pharisees Jesus said, *For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.* (Matthew 15: 4 also Mark 7: 10). This should be noted that the fifth commandment requires every believer to honour their parents:

Honour thy father and thy mother: as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee. (Deuteronomy 5: 16)

On one occasion, when he was talking to people he said that the scribes and the Pharisees do not do what they tell other people to do, but his own behaviour was no different:

Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not. (Matthew 23: 1- 3)

Here is the example of the language. Jesus used for the believers and non-believers alike.

*But when he saw many of the Pharisees and Sadducees came to his baptism, he said unto them, **O generation of vipers**, who hath warned you to flee from the wrath to come?* (Matthew 3: 7 also Luke 3: 7)

*Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, **O ye of***

little faith?

(Matthew 6: 30)

Thou hypocrites, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

(Matthew 7: 5)

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

(Matthew 7: 6)

In this verse the non Jews are called *dogs* and *swine*.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

(Matthew 7: 22- 23)

And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

(Matthew 8: 26)

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

(Matthew 12: 34)

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign the prophet Jonas.

(Matthew 12: 39)

But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

(Matthew 14: 30- 31)

Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

(Matthew 15: 7- 8)

But he answered and said, Every plant, which my heavenly Father hath

*not planted, shall be rooted up. Let them alone: they be **blind leaders of the blind**. And if the blind lead the blind, both shall fall into the ditch*
(Matthew 15: 13- 14)

*The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowering. **O ye hypocrites**, ye can discern the face of the sky; but can ye not discern the sign of the time?*
(Matthew 16: 1- 3)

*Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived there wickedness, and said, Why tempt ye me, **ye hypocrites**?*
(Matthew 22: 17- 18)

*But woe unto you, scribes and Pharisees, **hypocrites!** for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. **Woe unto you, scribes and Pharisees, hypocrites!** for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive greater damnation. Woe unto you, scribes and Pharisees, **hypocrites!** for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, **ye blind guides**, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! **Ye fools and blind:** for whether is greater, the gold, or the temple that sanctifieth the gold?*
(Matthew 23: 13- 17)

***Ye fools and blind:** for whether is greater, the gift or the altar that sanctifieth the gift.*
(Matthew 23: 19)

***Woe unto you, scribes and Pharisees, hypocrites!** for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.*
(Matthew 23: 23)

***Woe unto you, scribes and Pharisees, hypocrites!** for ye make clean the outside of the cup and of the platter, but within they are full of extortion*

and excess.

(Matthew 23: 25)

*Woe unto you, scribes and Pharisees, **hypocrites!** because ye build the tombs of the prophets, and garnish the sepulchres of the righteous.*

(Matthew 23: 29)

*Woe unto you, scribes and Pharisees, **hypocrites!** for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.*

(Matthew 23: 27)

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

(Matthew 23: 33)

*But he answered and said, It is not meet to take the children's bread, and to **cast it to dogs.***

(Matthew 15: 26)

*Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of **you hypocrites**, as it is written, This people honoureth me with their lips, but their heart is far from me.*

(Mark 7: 5- 6)

*And when the people were gathered thick together, he began to say, This is an **evil generation**: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.*

(Luke 11: 29)

*And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. **Ye fools**, did not he that made that which is without make that which is within also?*

(Luke 11: 39- 40)

*Woe unto you, **scribes and Pharisees, hypocrites!** for ye are as graves which appear not, and the men that walk over them are not aware of them.*

(Luke 11: 44)

*The Lord then answered him, and said, **Thou hypocrite**, doth not each one of you on the Sabbath day loose his ox or his ass from the stall, and lead him away to watering.*

(Luke 13: 15)

We cannot imagine that Jesus could use language like this. The mission of a prophet or a reformer is to teach good manners and piety to people by self example. If they are rude and insulting to people and do not care for their self respect, the people will abandon them. Any reformer, therefore, has to reform himself before he can reform others.

The Attributes of God

The attributes of God, mentioned in the Bible, are presented below. We do not claim that we have produced all the attributes of God, mentioned in the Bible. A few of them may have been missed. In the chapter *Is Jesus God or son of God?* of this book, an attempt has been made to prove that Jesus was nothing more than a human being and that he was a prophet of God. He had no supernatural powers as believed by the Christians. We invite Christian readers to apply these attributes to Jesus and see how far they fit on him.

Unity of God

The unity of God is very important. If there were more than one God, the smooth running of the universe would have been impossible. There may have risen a clash of ideas, and thus create chaos in the universe. No evidence of the Trinity is found in the Old Testament; on the other hand there is ample evidence in the Scriptures that negates the concept of the Trinity.

And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth. (Exodus 8: 22)

Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? (Exodus 15:11)

Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God. (Leviticus 19: 3)

Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else. (Deuteronomy. 4: 39)

Hear, O Israel: The LORD our God is one LORD. (Deuteronomy. 6: 4)

There is none like unto the God of Jeshurun, who resideth upon the heaven in thy help, and in his excellency on the sky. (Deuteronomy. 33: 26)

*There is none holy as the LORD: for there is none beside thee: **neither is there any rock like our God.** (1 Samuel 2: 2)*

Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. (11 Samuel 7: 22)

For who is God, save the LORD? And who is a rock, save our God. (11 Samuel 22: 32)

And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart. (1 Kings 8: 23)

And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. (11 Kings 19: 15)

Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. (Nehemiah 9: 6)

Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no saviour. (Isaiah 43: 10- 11)

Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God....Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? Yea, there is no God; I know not any. (Isaiah 44: 6- 8)

I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.
(Isaiah 45: 5- 6)

Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me.
(Isaiah 46: 9)

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
(Matthew 4: 10)

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord.
(Mark 12: 29)

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he.
(Mark 12: 32)

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
(John 17: 3)

As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.
(I Corinthians 8: 4)

But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.
(I Corinthians 8: 6)

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen
(I Timothy 1: 17)

For there is one God, and one mediator between God and men, the man Christ Jesus.
(I Timothy 2: 5)

Eternal God.

LORD, thou hast been our dwelling place in all generations. Before the

mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

(Psalms 90: 1- 2)

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy.

(Isaiah 57: 15)

And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.

(Genesis 21: 33)

The LORD shall reign for ever and ever.

(Exodus 15: 18)

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

(Psalm 90: 2)

Art thou not from everlasting, O LORD my God, mine Holy One? We shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

(Habakkuk 1: 12)

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever more. Amen.

(I Timothy 1: 17)

But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

(Jeremiah 10: 10)

*Hast thou not known? hast thou not heard, that **the everlasting God**, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding*

(Isaiah 40: 28)

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations

(Psalms 145: 13)

God is Merciful / Gracious.

*And God Almighty give you **mercy** before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am*

bereaved.

(Genesis 43: 14)

For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

(Exodus 22: 27)

And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth.

(Exodus 34: 6)

The LORD make his face shine upon thee, and be gracious unto thee.

(Numbers 6: 25)

(For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.

(Deuteronomy 4: 31)

The LORD is gracious, and full of compassion; slow to anger, and of great mercy.

(Psalms 145: 8)

Sanctifying God

And ye shall keep my statutes, and do them: I am the LORD which sanctify you.

(Leviticus 20: 8)

Creator of the universe

IN the beginning God created the heaven and the earth.

(Genesis 1: 1)

And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

(II Kings 19: 15)

Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

(Nehemiah 9: 6)

God Almighty

*And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the **Almighty God**; walk before me, and be thou perfect.* (Genesis 17: 1)

*And **God Almighty** give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.* (Genesis 43: 14)

*But his bow abode in strength, and the arms of his hands were made strong by the hands of **the mighty God** of Jacob; (from thence is the shepherd, the stone of Israel :) Even by the God of thy father, who shall help thee: and by **the Almighty**, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb.* (Genesis 49: 24- 25)

Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. (Exodus 15: 6)

Jealous God

Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. (Exodus 20: 5)

*For the Lord thy God is a consuming fire, even a **jealous God**.* (Deuteronomy 4: 24)

God is Holy / Righteous:

And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked. (Exodus 9: 27)

Who is like unto thee, O LORD, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders? (Exodus 15:11)

For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy. (Leviticus 11: 44- 45)

Speak unto all the congregation of the children of Israel, and say unto them, ye shall be holy: for I the LORD your God am holy. (Leviticus 19: 2)

There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God. (1 Samuel 2: 2)

Art thou not from everlasting, O LORD my God, mine Holy One? We shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction. (Habakkuk 1: 12)

God Sees

And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? (Genesis 16: 13)

God speaks

The Bible is full of such verses where God spoke to angels, men, and different prophets on different occasions. We are quoting this one verse only as an example.

And the LORD spake unto Moses, saying. Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you (Exodus 31: 12- 13)

God Hears

And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the

LORD heareth your murmurings which ye murmur against him: and what are we? Your murmurings are not against us, but against the LORD.

(Exodus 16: 8)

For that is his covering only, it is his raiment for his skin: wherein shall he sleep? And it shall come to pass, when he crieth unto me, that **I will hear**; for I am gracious

(Exodus 22: 27)

God is Faithful

Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.

(Deuteronomy 7: 9)

God is Great

Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly he was above them.

(Exodus 18: 11)

For great is the LORD, and greatly to be praised: he also is to be feared above all gods.

(I Chronicles 16: 25)

Great is the LORD, and greatly to be praised; and his greatness is unsearchable.

(Psalms 145: 3)

God of knowledge

The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

(Deuteronomy 29: 29)

Talk no more so exceeding proudly: let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed.

(I Samuel 2: 3)

Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

(Job 37: 16)

Forgiving God

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. (Psalm 32: 5)

But there is forgiveness with thee, that thou mayest be feared (Psalm 130: 4)

Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the LORD said, I have pardoned according to thy word. (Numbers 14: 19-20)

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. (Mark 11: 24-25)

Omnipresent God

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and the right hand shall hold me. (Psalms 139: 8-10)

God is Love

And we have known and believed the love that God hath to us, God is love; and he that dwelleth in love dwelleth in God, and God in him. (I John 4: 16)

Omnipotent God

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. (Revelation 19: 6)

Holy people

According to the Christian faith, Adam disobeyed God and ate the forbidden fruit. This was such a serious crime that God could not let it go unpunished. He therefore, pronounced punishment on Adam and Eve and turned them out of the Garden of Eden. The children of Adam also inherited the sin and the punishment. The Israelites, according to the Law of Moses, sacrificed animals to attain forgiveness for their wrongdoings, but in the case of Adam, an animal's sacrifice was not enough. It had to be somebody free of sin and willing to offer his life for this purpose. God wanted to forgive human beings, but He could not find anybody suitable to sacrifice. There was nobody among the children of Adam fit for this purpose, because being the progeny of Adam they were all born sinners. When Jesus, son of God, found out the problem his father (God) had, he came to the rescue and offered himself. Since Jesus was free of sin, he was perfect person for this purpose.

The Bible is very clear on this point that there have been many men born of Adam who did not commit sin. This clearly establishes that man can reject sin. Adam had no father and no mother and did not inherit sin from anybody, and yet he committed a *sin*, which clearly shows that sin is not hereditary. The Apostles, who could not disclose the escape of Jesus from the cross for fear of reprisal, created confusion by making different statements on different occasions only to avoid criticism. For instance, Paul says:

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

(Romans 5: 12)

But in the same chapter of the same book it is said:

Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

(Romans 5: 14)

Adam was punished with death because of the sin he committed and death became the destiny of all men. (Perhaps Christians would enlighten us that why death is destroying other animals and vegetation? Even the stars and galaxies are not immune to death). Paul admits that although all people died, there were some of them without sin, in spite of them being the progeny of Adam. We assert that Adam was also forgiven, because both Adam and Eve were *blessed* by God, and that death had nothing to do with their sin:

ADAM:

*This is the book of generations of Adam. In the day that God created man, in the likeness of God made he him: **Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.*** (Genesis 5: 1- 2)

We find that there are two types of people in this world mentioned in the Bible i.e. good people and bad people. According to the Holy Scriptures, there were many innocent people from the progeny of Adam. It is reported in *the first epistle general of John* that there were some people who were free of sin:

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. (I John 3: 9)

It simply means that man is capable of either committing sin or abstaining from it. He is endowed with both capabilities. It is up to him to choose the way he wants to go. If he chooses a sin free path, he is among the people who are loved by God. We give below verses from the Bible in which those people are mentioned that were free of sin.

ABEL:

*By faith Abel offered unto God a more excellent sacrifice than Cain, by which **he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.*** (Hebrews 11: 4)

Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? because his own works were evil, and his brother's righteous. (I John 3: 12)

ENOCH:

And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: and all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him. (Genesis 5: 22-24)

Enoch died at the age of three hundred and sixty five. All his life he had been walking with God. Walking with God does not mean that he and God used to travel together when they went on any journey. We believe that he was obeying all the commandments of God. Paul believed that Enoch was sinless therefore, he should have escaped death.

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God* (Hebrews 11: 5)

Enoch did not suffer death and was delivered to heaven alive. Jesus on the other hand had to suffer death before he could gain entry to heaven. Enoch was not the only one who was sinless and blessed by God. There have been quite a few more:

NOAH:

But Noah found grace in the eyes of the LORD. These are the generations of Noah: Noah was a just man perfect in his generations, and Noah walked with God. (Genesis 6: 8-9)

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. (Genesis 9: 1)

ABRAHAM:

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect. (Genesis 17: 1)

* Conveyed him to heaven without death.

Can any Christian claim to have this assurance from God the like He gave

to Enoch, to Noah or to Abraham?

And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest. (Genesis 21: 22)

Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. (Genesis 26: 5)

ISAAC:

And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. (Genesis 26: 24)

Abimelech, the king of Gerar, his friend Ahuzzath and Phichol, the chief captain of his army testified about Isaac:

That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace; thou art now the blessed of the LORD. (Genesis 26: 29)

JACOB:

For it was little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming; and now when shall I provide for mine own house also? (Genesis 30: 30)

And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. (Genesis 31: 3)

And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me. (Genesis 48: 3)

ABRAHAM, ISAAC, AND JACOB: Jesus said:

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourself thrust out. (Luke 13: 28)

JOSEPH:

And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the

LORD was with him, and that the LORD made all that he did to prosper in his land. (Genesis 39: 2- 3)

But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. (Genesis 39: 21)

And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God is? (Genesis 41: 38)

And Israel said to Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. (Genesis 48: 21)

BEZALEEL:

And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. (Exodus 31: 3)

AARON:

So Aaron and his sons did all things which the LORD commanded by the hand of Moses (Leviticus 9: 36)

NAPHTALI:

And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south. (Deuteronomy 33: 23)

JOSHUA:

There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. (Joshua 1: 5)

And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so will be with thee. (Joshua 3:7)

HOUSE OF JOSEPH:

And the house of Joseph, they also went up against Beth-el: and the LORD was with them. (Judges 1: 22)

OTHNIEL:

*And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother. And **the spirit of the Lord came upon him**, and he judged Israel, and went out to war: and the Lord delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.*

(Judges 3: 9- 10)

SAMSON:

*Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: For, lo, thou shalt conceive, and bear a son: and no razor shall come on his head: **for the child shall be a Nazarite unto God from the womb**: and he shall begin to deliver Israel out of the hand of the Philistines.*

(Judges 13: 4- 5)

And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.

(Judges 13: 24)

SAMUEL:

And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever

(I Samuel 2: 35)

And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

(I Samuel 3:19)

DAVID:

*Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and **the LORD is with him**.*

(I Samuel 16: 18)

*And David behaved himself wisely in all his ways; and **the LORD was with him**.*

(I Samuel 18:14)

*And Saul saw and knew that **the LORD was with David**, and that Michal Saul's daughter loved him.*

(I Samuel 18: 28)

I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days.

(I Samuel 25: 28)

And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?

(I Samuel 26: 9)

And Nathan said to the king, Go, do all that is in thine heart: for the LORD is with thee.

(II Samuel 7: 3)

The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the LORD, and have not wickedly departed from my God. For all his judgments were before me: and as for his statutes, I did not depart from them. I was also upright before him, and have kept myself from mine iniquity. Therefore the LORD hath recompensed me according to righteousness; according to my cleanness in his eye sight.

(II Samuel 22: 21- 25)

And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

(I Kings 3: 6)

Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes.

(I Kings 11: 34)

And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

(I Kings 11: 38)

And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes.

(I Kings 14: 8)

Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

(I Kings 15: 5)

He brought me forth also into a large place; he delivered me, because he delighted in me. The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the LORD, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity. Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

(Psalms 18: 19- 24)

ASA:

But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.

(I Kings 15: 14)

HEZEKIAH:

And he did that which was right in the sight of the LORD, according to all that David his father did.

(II Kings 18:3)

He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses. And the LORD was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

(II Kings 18: 5-7)

JOSIAH:

And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

(II Kings 22: 2)

JOB:

There was a man in the land of Uz, whose name was Job; and the man was perfect and upright, and one that feared God, and eschewed evil.

(Job 1: 1)

And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and eschewet evil?

(Job 1: 8)

HEZEKIAH:

Then Hezekiah turned his face toward the wall, and prayed unto the LORD. And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore

(Isaiah 38: 2- 3)

JEREMIAH:

Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

(Jeremiah 1: 4- 5)

NOAH, DANIEL, JOB:

Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: Though these three men, Noah, Daniel, Job, were in it, they should deliver but their own souls by their righteousness, saith the LORD GOD.

(Ezekiel 14: 13- 14)

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

(Daniel 6: 4)

Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

(Daniel 6: 21- 22)

There are good and bad people in every society. It will be self-contradictory to assume that the children of the *Father which is in heaven* are just as sinful as the other people who do not have the privilege to be called *the children of the Father*.

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
(Matthew 5: 45)

JOHN THE BAPTIST:

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he
(Matthew 11: 11)

And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.
(Luke 1: 66)

PROPHETS AND RIGHTEOUS MEN:

For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.
(Matthew 13: 17)

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.
(Matthew 23: 35)

ZACHARIAS AND ELISABETH:

THERE was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.
(Luke 1: 5-6)

But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son. and thou shalt call his name

John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.
(Luke 1: 13- 15)

And his father Zachrias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people.
(Luke 1: 67- 68)

SIMEON:

And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him
(Luke 2: 25)

MELCHISEDEC:

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.
(Hebrews 7: 1-3)

BORN OF GOD:

We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.
(I John 5: 18)

As it is evident from the above references that there are countless people who are blameless in the sight of God.

Prophets of the Bible.

God has been sending prophets in the world to teach people the manners, how they should behave toward other fellow beings, and what their duties are as a member of the society. How should they behave toward the other creatures of God and what are their obligations to God. The prophets of God, under the guidance from God, give certain laws and rules that the people should abide by to create a harmonious and peaceful society and at the same time win the pleasure of God. People, who do not heed to the voice of the prophets, create disturbance in society and thus incur the wrath of God. People of Noah who were destroyed by floods or the people of Lot who were annihilated by earthquakes can be quoted as an example.

The prophets are important for this purpose. They bring the teachings from God to the people, so that the people can live their lives according to the commandments of God. These commandments are a set of rules, which God prescribes for human beings for a peaceful and prosperous existence in this world. The ten commandments of Moses can be quoted as an example. One thing that we would like to point out here is that these laws and rules are for the benefit of human beings only. It does not make any difference to the sovereignty of God Almighty whether we abide by these laws or not. Any sin that we commit is harmful to us. The prophets who bring these commandments, teach people to obey these laws by self-example and show them that these laws are not beyond human capabilities.

We note down the **Ten Commandments** for the benefit of our readers:
AND, God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land Egypt, out of the house of bondage.

- 1. Thou shalt have no other gods before me.*
- 2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor*

serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.

3. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

4. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

5. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

(Exodus 20: 1- 17, also Deuteronomy 5: 6- 21)

There are other by-laws, rules and regulations, which are mentioned in detail in the books of Moses. We produce here some of those by-laws for the benefit of the readers.

Ye shall not steal, neither deal falsely, neither lie one to another. And ye shall not swear by my name falsely, neither shall thou profane the name of

thy God I am the LORD. Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

(Leviticus 19: 11- 18)

The prophets guide society to abide by these laws, and provide personal example as to how to become a useful member of society and win the pleasure of God at the same time. The prophets are supposed to be models of virtue and teach people through verbal persuasion and self-example. A person who tells others to do something, whereas, he himself does not abide by it is a hypocrite. It is surprising to note that the majority of the prophets of the Old Testament, according to the Bible writers, do not come up to the high moral standard, which is required of this position.

One of the basic requirements for the position of prophet hood is truthfulness. If a person is not truthful, how can one know that he is telling the truth about his prophet hood? Abraham was travelling in Egypt in the kingdom of Abimelech. He was afraid that the king would kill him and take his wife Sarah by force. Thus he told Sarah:

ABRAHAM.

And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

(Genesis 12: 11- 13)

And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. (Genesis 20- 2)

God appeared to Abimelech in a dream and told the king of Gerar:

Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine. Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. (Genesis 20: 7- 9)

Our Christian friends, for some unknown reason, do not accept Abraham as a prophet of God, whereas, God says that he was a prophet:

Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine (Genesis 20: 7)

Jesus has also mentioned him as a prophet:

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. (Luke 13: 28)

LOT.

And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And

they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father.

(Genesis 19: 31- 36)

This is too much by any standard of morality.

ISAAC.

Isaac, following the footsteps of his father Abraham, also called his wife his sister for fear of death.

And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife: lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon. And it came to pass, when he had been there a long time, that Abimelech king of Philistine looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

(Genesis 26: 7- 9)

JACOB.

Jacob deceived his father and usurped the right of his brother Esau, to be blessed by his father.

And he came unto his father, and said, My father: and he said, Here I am; who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am.

(Genesis 27: 18- 24)

MOSES.

Moses committed a premeditated murder of an Egyptian who was fighting a Jew.

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. (Exodus 2: 11- 12)

AARON.

Aaron was influenced by people and agreed to make an idol to worship instead of God, while Moses was away meeting God on the mount.

And when the people saw that Moses delayed come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hands, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings: and the people sat down to eat and to drink, and rose up to play. (Exodus 32: 1- 6)

DAVID.

David committed adultery and had sexual intercourse with the wife of one of his soldiers, and had him killed later on in the battlefield.

And it came to pass in an eveningtide, that David arose from of his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself: and the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said, Is not this

Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child. (II Samuel 11: 2- 5)

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also. (II Samuel 11: 14- 17)

SOLOMON.

King Solomon, in his old age, under the influence of his wives; turned away from God and started worshipping other gods.

For it came to pass, when Solomon was old, that his wives turned away his heart after other Gods: and his heart was not perfect with the LORD his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. (I Kings 11: 4- 8)

It is unfortunate that both Jews and Christians condemn the Biblical prophets of God of immoral and dissipated behaviour and engaging in frivolous pleasure. Immoral teachers could only produce immoral followers. By judging the moral standards of people in the Christian world, we are inclined to believe that maybe they were right in accusing those prophets. As a result, they have drifted away from the religion, which is a natural outcome of *shirk* - associating a partner with God. The Bible has been interfered with and its text has been interpolated. This has

been discussed in one of the chapters (*Authenticity of the Bible*) of this book. Therefore, it appears that the sequence of events told in the Bible cannot be relied upon.

According to the Muslims, all prophets of God are infallible and cannot go against the teaching they introduce to people they came to reform.

Hadhrat Ismail (pbuh)

Hadhrat Ibrahim (Abraham) had two sons. The firstborn was Hadhrat Ismail (Ishmael) and the second son was Hadhrat Ishaaq (Isaac). Because Hadhrat Hajira (Hagar) was believed to be a bondwoman, Jews and Christians do not recognise Hadhrat Ismail a legitimate heir to Hadhrat Ibrahim. In the Bible, however, Hadhrat Hajira has been mentioned as the wife of Hadhrat Ibrahim:

And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.
(Genesis 16: 3)

The angel spoke to Hadhrat Hajira and told her:

And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.
(Genesis 16: 10- 12)

God gave His word to Hadhrat Ibrahim and Hadhrat Hajira that He would bless Hadhrat Ismail and would make him a great nation.

And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.
(Genesis 17: 20)

History tells us that the Arabs are the descendents of Hadhrat Ismail. The Holy Prophet Muhammad (pbuh) is from the progeny of Hadhrat Ismail. How right was the angel of God when he spoke to Hadhrat Hajira and told her, *his hand will be against every man, and every man's hand against him.* (Genesis 16: 12). Both the Jews and Christians are pitching against the Muslims, trying to destroy them. It is not difficult to perceive that in their present condition, the Muslims can do no harm to either of them.

Muslims Governments have always looked after their non-Muslims subjects. Whenever, the Jews were persecuted by the Christian majority, they took refuge in Muslim countries.

Following are passages from the Bible concerning the children of Abraham. The prophecies are mainly applied to Isaac by Christian and Jews, but in fact all these prophecies are for the seed of Abraham, which also include Ishmael.

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Genesis 12: 2- 3)

For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. (Genesis 13: 15- 16)

And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. (Genesis 15: 4- 5)

And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. (Genesis 16: 3- 4)

And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. (Genesis 16: 11- 12)

And Hagar bare Abram a son: and Abram called his son's name, which

Hagar bare, Ishmael.

(Genesis 16: 15)

And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall hear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly, twelve princes shall he beget, and I will make him a great nation.

(Genesis 17: 18- 20)

Seeing that Abraham shall surely become a great and mighty nation, and all nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

(Genesis 18: 18)

And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed.

(Genesis 21: 9- 13)

And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the

lad, and hold him in thine hand; for I will make him a great nation.
(Genesis 21: 14- 18)

And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran, and his mother took him a wife out of the land of Egypt. (Genesis 21: 20- 21)

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.
(Genesis 22: 17- 18)

Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre. (Genesis 25: 8- 9)

*Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: And these are the names of the sons of Ishmael, by their names, according to their generations: the first born of Ishmael, Nebajoth; and **Kedar**, and Adbeel, and Mibsam, And Mishma, and Dumah, and Massa, Hadar, and **Tema**, Jetur, Naphish, and Kedemah: These are the sons of Ishmael, and these are there names, by their towns, and their castles; twelve princes according to their nations . And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.* (Genesis 25: 12- 18)

And Esau seeing that the daughters of Canaan pleased not Isaac his father; Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife. (Genesis 28: 8- 9)

The Holy Prophet (pbuh) in the Bible

When a prophet is sent by God, it is done at a time when there is a dire need for one. A prophet is always supported by countless signs and proofs, so that a fair minded and unbiased person has no difficulty in recognising him. Some of these signs and proofs are intellectual which appeal to human intelligence and common sense, like the personality, conduct and behaviour of the claimant. The conditions, circumstances and exigency of the time and area, his teaching and its effects on the spirituality and behaviour of his followers, the fulfilment of his prophecies, tangible results of his prayers and the quality of his miracles, help one to determine the authenticity of that prophet.

The other type of proofs and arguments are the prophecies about his appearance and advent substantiated by previous religious books. There may be interference with the text of a religious book over a period of time; God preserves the prophecies about any future prophet for the simple reason that people could read the prophecies, be rightly guided and accept the prophet. A careful study of the Bible reveals that the Teaching of the Bible is not final. God spoke to the Israelite prophets and told them about the advent of a future prophet. There is a strong indication in those prophecies, that the teaching of that prophet would be final, complete, and universal. Both Jews and Christians believe that Moses was an Israelite prophet and his message was for the Israelites only. Christians try to present Jesus as a universal prophet and the Bible as the last and final Teaching. Presented below are the prophecies from the Bible foretelling the appearance of a mighty prophet. We claim that the prophet foretold in these prophecies is the Holy Prophet of Islam, Hazrat Mohammad, may the peace and blessings of God be upon him.

As it has been already discussed earlier that both sections of the Bible have been interpolated, it is not possible to change the whole book; therefore, there remains some truth in those books, particularly the prophecies about any prophets to appear in the future. It is important so that people may not have difficulty in recognising the prophets when and wherever they appear. After this explanation we now turn to those

prophecies, we believe are related to the advent of the Holy Prophet Muhammad, Peace and blessings of God be upon him.

The Holy Prophet (pbuh) in the Old Testament.

The 1st Prophecy:

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. (Deuteronomy 18: 18- 20)

Christians claim that this prophecy of Moses was fulfilled in the person of Jesus. Jesus, however, himself declared he was not a universal prophet. Matthew reports that when a non-Israelite woman came to him seeking help, Jesus refused to help her and declared:

But he answered and said I am not sent but unto the lost sheep of the house of Israel. (Matthew 15: 24)

Furthermore, a prophet is a reformer sent by God to guide the people to the right path. If we believe the claim of the Christians to be true, then the question which needs to be answered is that can “God the sender” and the prophet, who is “sent”, be one and the same person?

In this prophecy, God told Moses that the prophet appearing in future would be *like unto thee*. Let us see if Jesus had any similarities with Moses and how far this prophecy applies to him. First of all we have to determine what the prophecy is and we have to break it down to analyse it. We give below what we understand the prophecy is conveying to us:

1. Like Moses, the prophet foretold in this prophecy would be a Law bearing prophet.

2. This prophet would not be an Israelite prophet but *from among their brethren*.
- 3 He would be a human being like Moses and not a *son of God*, as Christians believe Jesus was.
4. God will put His words in his mouth and he (the prophet) would only say what he would hear and nothing from himself. If any prophet would say anything which God has not commanded him to say, *that prophet shall die*.
5. God says that He would punish those people who will not *hearken to the words which he shall speak in His name*.

None of these aspects of the prophecy apply to Jesus. Not only has Jesus never claimed to be the prophet mentioned in the prophecy, he has also foretold about a prophet who would appear after him. (This shall be dealt with at a later stage, when the prophecies from the New Testament are considered). There was none other than Holy Prophet Mohammad (peace be upon him) who claimed to be the prophet mentioned in this prophecy. God says in the Holy Qur'an:

Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh.
(The Holy Qur'an 73:16)

Let us examine this prophecy in detail. God told Moses that:

1. He would be a law-bearing prophet like Moses. The Holy Prophet of Islam was the only law bearing prophet after Moses, whereas, Jesus did not bring any new law but was under the Mosaic Law. He said:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
(Matthew 5: 17)

Furthermore, if there was any law brought by Jesus, his followers declared it a curse:

Christ hath redeemed us from the curse of the law, being made a curse for

us: for it is written, Cursed is every one that hangeth on a tree.

(Galatians 3: 13)

Therefore, this prophecy does not apply to Jesus.

2. The prophet would be from the brethren of Israelites, but Jesus was from among the Israelites and not from their brethren. Sometimes it is argued that because Jesus was not the son of any Israelite, he could be classed as one to be said from the brethren of Israelites. This argument does not hold any weight. The words of the prophecy indicate that the said prophet would be from among a large number of people, whereas, Jesus stands alone in his class as *son of God*, according to the Christian faith. If we expel him from the Israelites to fit him in this prophecy, then other prophecies foretold in the Bible like Jeremiah 23: 5, would not be fulfilled in his person. Therefore, Jesus cannot be the prophet foretold in this prophecy. It is, therefore, asserted that this prophecy is foretelling the appearance of a prophet from the lineage of Ishmael.

3. God said: *and will put my words in his mouth; and he shall speak unto them all that I shall command him.* These words do not apply to Jesus at all. There are no words spoken by God in the New Testament. Whenever Jesus said anything, although under divine guidance, these were his own words, neither did he ever claim that God told him to say these words. On the other hand God says in The Holy Qur'an about the Holy Prophet of Islam:

Nor does he speak out of his own desire. It is nothing but pure revelation, revealed by God. The Lord of Mighty Powers has taught him.

(The Holy Qur'an 53: 4- 6)

About the second part of prophecy God says in The Holy Qur'an:

And if he had forged and attributed any saying to Us, We would surely, have seized him by the right hand, And then surely, We would have severed his life-artery, And not one of you could have held Our punishment off from him.

(The Holy Qur'an 69: 45- 48)

Both The Bible and The Holy Qur'an agree that it is a crime punishable by

death if any prophet would attribute any false statement to God. Incidentally, we do not believe that Jesus died on the cross, as it is claimed by the Jews and Christians, otherwise in the light of these verses it would be difficult to prove him to be a true prophet of God. It can, therefore, be concluded that Jesus cannot be the person foretold in this prophecy.

4. Christians believe Jesus to be the *son of God*, the second person in the Trinity and *God the son*. The prophecy mentioned about a prophet of God from among human beings and not a *son of God*. Therefore, this prophecy does not apply to Jesus.

5. God further told Moses, *And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him*. When we look at the life history of Jesus, we find no trace of this part of prophecy being fulfilled. On the contrary, the opponents of Jesus had him convicted like a common criminal and tried to have him suffered an accursed death. On the way to Golgotha where he was crucified, he was mocked, flogged and spat at. He had to carry his own cross, was followed and jeered by an unsympathetic and hostile crowd. We, therefore, under these circumstances, assert that this prophecy does not apply to Jesus. On the other hand, all the aspects of this prophecy fit the Holy Prophet Muhammad (peace and blessings be upon him) perfectly. Therefore, we conclude that the prophet foretold in this prophecy is none other than the Holy Prophet Muhammad (pbuh).

The 2nd Prophecy:

The Israelites incurred the wrath of God because of their rebellious and dissolute behaviour. (see Jeremiah 5: 7). They were punished after repeated warnings from the prophets of God they did not heed. One prophet after the other came with the warning, without producing any positive results. *The Lamentations* of Jeremiah in the Old Testament describes the immoral and depraved attitude of the Israelites, which eventually was responsible for the favours of God to be withdrawn and shifted to the Ishmaelites, where the last prophet appeared with the complete and final teachings.

And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands

of saints: from his right hand went a fiery law for them.

(Deuteronomy 33: 2)

Three manifestations of the glory of God have been mentioned in this verse. The first one was related to the time of Moses: *And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.*

(Exodus 19: 20)

The second manifestation was related to the time of Jesus. Seir is the name of the North-western area of Palestine, where most of the miracles of Jesus took place. The third manifestation took place in the valley of Paran, which is situated between Mecca and Medina. This is the area where Abraham (peace be upon him) left Hagar and Ishmael under Divine instructions:

And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

(Genesis 21: 20- 21)

This prophecy (Deuteronomy 33: 2) points to the fall of Mecca, when the Holy Prophet of Islam (peace and blessings of God be upon him) would march into Mecca accompanied by ten thousand of his followers. This prophecy cannot apply to Jesus for the following reasons.

1. At the time of his departure from Palestine, Jesus had only twelve disciples, whereas, the verse of the Bible mentioned ten thousand saints *shined forth from mount Paran*. The word *march* indicates the involvement of an army. The march of the Holy Prophet Muhammad (peace and blessings of God be upon him) to Mecca with ten thousand of his followers is a historical fact and that was the only incident that happened in that area involving ten thousand warriors. Jesus on the other hand, at no time in his known life became the leader of ten thousand soldiers.

2. The prophecy says, *from his right hand went a fiery law for them*. This *fiery law* is the message of the Holy Qur'an, which transformed the lives of millions of believers, and is still providing guidance to millions of

the followers of Islam. As he himself was under the Mosaic Law, Jesus declared:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (Matthew 5: 17-19)

Whatever law, if any, was introduced by Jesus, was rejected by his followers and they declared:

For sin shall not have dominion over you: for ye are not under the law, but under the grace. (Romans 6: 14)

Therefore, this prophecy does not apply to Jesus.

3. The third manifestation of the glory of God mentioned in the prophecy is that, *he shined forth from mount Paran* can only apply to the Holy Prophet Mohammad, (pbuh) as none of other prophets, including Jesus, shined forth from mount Paran.

God spoke to Abraham (pbuh) and told him:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee: and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Genesis 12: 2- 3)

For all the land which thou seest, to thee will I give it, and to thy seed for ever. (Genesis 13: 15)

Again, God spoke to Abraham (pbuh) about his sons Ishmael, Isaac and the covenant that God made with him. All those references are given

below.

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.
(Genesis 17: 9- 11)

And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul be cut off from his people; he hath broken my covenant.
(Genesis 17: 14)

And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.
(Genesis 17: 19- 21)

And also the son of the bondwoman will I make a nation, because he is thy seed.
(Genesis 21: 13)

When Sarah told Abraham to turn Hagar out of the house, he took Hagar and baby Ishmael to the wilderness of Paran, (Faran in Arabic) and left them there under the divine instructions. The Bible tells us:

And Sarah saw the son of Hager the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also the son of the bondwoman will I make a nation, because he is thy seed. And Abraham rose up early

in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

(Genesis 21: 9- 13)

God sent His angel to Hagar who told her:

And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the LORD said unto her, Behold, thou art with child, and shall bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

(Genesis 16: 10- 12)

When Abraham left Hagar in the wilderness of Paran, the provisions whatever she had were soon exhausted. The heat and thirst was unbearable for baby Ishmael. Hagar left the crying Ishmael and wandered around in search of water:

And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

(Genesis 21: 17- 21)

These references show that Abraham (pbuh) had two sons. The name of the firstborn was Ishmael and the second son was Isaac. God made a promise with Abraham (pbuh) that he would bless his progeny and will multiply his seed. This promise was for both sons. It also appears from the above quotations that:

1. Ishmael lived in the wilderness of Paran.

2. The land of Canaan was given to the seed of Abraham (pbuh).
3. The covenant made between God and Abraham (pbuh) that every male child would be circumcised applied to both sons of Abraham (pbuh).

In the case of Isaac, these promises were fulfilled. His children ruled the land of Canaan for two thousand years, and many great prophets and kings arose from the progeny of Isaac. The children of Isaac, however, lost the control of the country to the children of Ishmael who became the political and spiritual leaders of the land of Canaan after the seventh century A D.

The fact that the Israelites had to surrender the land of Canaan to Ishmaelites means that they had become unworthy of the promise, which God had made to them through Abraham (pbuh). Furthermore, this promise, *For all the land which thou seest, to thee will I give it, and to thy seed for ever.* (Genesis 13: 15), was not exclusive to the children of Isaac.

In Psalms, this point has been explicitly made clear when David declared:

For the LORD loveth judgement, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever.

(Psalms 37: 28- 29)

These verses show that the time to terminate the covenant which God made with Abraham (pbuh) was drawing near because of the wicked and depraved behaviour along with the immoral and ungodly practices of the Israelites and was going to be turned into a spiritual manifestation of that covenant through the other lineage of Abraham, i.e. Ishmaelites.

If this premise is not correct then why did God break His covenant with the Israelites and let the Ishmaelites occupy the Promised Land? God actually promised this land to the seed of Abraham (pbuh) as it says in Genesis Chapter 13 verse 15: *For all the land which thou seest, to thee will I give it, and to thy seed for ever.*

As the history of the Arabs indicate that they are the progeny of Ishmael, and are the seed of Abraham (pbuh).

And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water: and she went, and filled the bottle with water, and gave the lad drink. (Genesis 21: 15- 19)

Incidentally, that well of water still exists in the vicinity of Khanah Kabah (The House of Lord) in the centre of the city of Mecca. The Morden name of Baca is Mecca. The name of Baca is mentioned in the Bible:

Who passing through the valley of Baca makes it a well; the rain also filleth the pools. (Psalms 84: 6)

The holy Qur'an also makes a mention of it:

Say, 'Allah has spoken the truth: follow therefore, the religion of Abraham, who was over inclined to God; and he was not of those who associate gods with God. Surely, the first House founded for mankind is that at Becca, abounding in blessing and a guidance for all people. In it are manifest signs; it is the place of Abraham; and whoso enters it, enters peace. And pilgrimage to the House is a duty which men - those who can find a way thither - owe to Allah. And whoever disbelieves let him remember that Allah is surely independent of all creatures.

(The Holy Qur'an 3: 96- 98)

This is the place where Abraham left his wife and child. Because of the presence of a well in that desolate region, people started to settle there and it became a small town. Ishmael got married and his children occupied Mecca (Old name Becca) and the surrounding area known as the valley of Faran. The inhabitants of that region claim to be the descendents of Ishmael. It is very difficult to find a motive for this pretence if the claim is not true, particularly when it cannot enhance their racial, social or economical status. There is no other nation in the world who claims to be

the descendents of Ishmael. If we disregard the claim of the Arabs, then what happened to the descendents of Ishmael, who were to multiply exceedingly according to the assurances God gave to Abraham and Hager?

God did not break His covenant, but simply switched it to the other lineage of Abraham. It was a promise of God to Abraham that He would bless Ishmael and would make him *a great nation*. Can the Christians, who do not accept the claim of Arabs being the descendents of Ishmael, point out the whereabouts of the descendents of Ishmael? Alternatively, they have to admit that this promise of God has been proved wrong. (God forbid) as it has been proved wrong in the case of the Israelites that they did not remain the rulers of the Promised Land. As for Christians, they cannot be the beneficiaries of this covenant because they have violated the very condition of that covenant God made with Abraham, as it is said:

And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.
(Genesis 17: 14)

It is, therefore, asserted that according to the covenant God had with Abraham, Ishmael, his son was also blessed. When the children of Isaac no longer deserved the bounties of God and behaved irresponsibly, He switched His favour to the children of Ishmael in order to fulfil His promise that He made with Abraham and Hager concerning Ishmael and appointed the final prophet among his progeny.

The 3rd Prophecy:

Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God thy God, hath anointed thy fellows.
(Psalm 45: 2-7)

This prophecy so clearly points to the Holy Prophet of Islam that it cannot be confused with any other prophet. Jesus in particular, who advised his followers to turn the other cheek, cannot be the prophet foretold here. His followers did not heed his advice and subjugated the majority of the population of the world, by force. David, who made this prophecy, himself was not the subject of this prophecy, and after him, no prophet fits this description except the Holy Prophet Mohammad (pbuh), whose followers defeated the two most powerful Empires of the time in a matter of a few years.

The 4th Prophecy:

My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

(Solomon's Song 5: 10-16)

This prophecy again makes a mention of a prophet who is the leader of ten thousand followers, superior and higher ranking than others. *Chiefest among ten thousand* refers to an army. It has already been pointed out that the army of ten thousand followers marched into Mecca under the command of the Holy Prophet Muhammad (pbuh). The rest of the words are the poetic description of someone who holds a very lofty and respectable position in the sight of Solomon. At the end of the prophecy the words, *yea, he is altogether lovely*, are used, which is the translation of the word *Muhammaddim* from the Hebrew Bibles. Christians have translated the name of the Holy Prophet Muhammad (pbuh) in order to hide his identity, which is tantamount to criminal deception.

The book of Isaiah contains nearly two dozens prophecies about the advent of a prophet of great stature, which we believe, significantly points to the Holy Prophet of Islam. Some of these prophecies are mentioned here for the benefit of the readers. The symbolic uses of words, such as

Zion and Jerusalem, mentioned in the text, have misled Christian scholars to relate these prophecies to Jesus. The words Zion, Israel or Jerusalem cannot justify the relevance of any prophecy to Jesus or to any other prophet, if the contents do not constitute the application of that prophecy to him.

The 5th Prophecy:

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. In that day shall the branch of the LORD be beautiful and glorious, and the fruit of earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.

(Isaiah 4: 1-4)

This prophecy conveys the message that the prophet foretold here would have worldly wealth and splendour under his feet. Also polygamy would be practised as a necessity of the time. None of these conditions applies to Jesus or his followers. More than one marriage is unlawful in the Christian world. The Holy Prophet of Islam (pbuh) encouraged, and under certain conditions, made it compulsory to have more than one wife i.e. at the time of wars, when the male population is reduced, to prevent illicit sexual practices taking root in the society.

The 6th Prophecy:

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: None shall be weary nor slumber nor sleep: neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like whirlwind: Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it: And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

(Isaiah 5: 26- 30)

According to this prophecy, sometime in the future, a man from outside Jerusalem would lift up a banner and would call the nations of the world. The nations of the world would answer to his call and promptly gather around him. Those who would respond to his call would overwhelm their enemy with the swiftness of a whirlwind. This prophecy applies in its entirety to the Holy Prophet of Islam (pbuh). There has been no other prophet except the Holy Prophet of Islam whose followers brought the major part of the known world of that time under Islamic Rule.

The 7th Prophecy:

Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.
(Isaiah 8: 13- 17)

This prophecy foretold the appearance of a prophet whose advent would be the termination of the Mosaic Law and God would hide His face from the house of Jacob. The appearance of this prophet would prove to be a stumbling block for both the houses of Israel (Jews and Christians) who would be defeated and disgraced if they opposed him. Jesus never confronted the Jews nor did he defeat them. On the other hand, Jews had him convicted and crucified like a common criminal. Therefore, this prophecy cannot be applied to Jesus. The followers of the Holy Prophet Mohammad (pbuh), however, broke and destroyed the two major powers of the time in a matter of a few years.

The 8th Prophecy:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of Hosts will perform this.
(Isaiah 9: 6- 7)

This prophecy foretells the advent of someone who will have the following titles.

1. Wonderful.
2. Counsellor.
3. Mighty God.
4. Everlasting Father.
5. Prince of Peace.
6. He would have peace and prosperity on the increase in his empire, and he would sit on the throne of David and rule forever with judgement and justice.

The Gospel writers have tried to relate this prophecy to the birth of Jesus, but none of the qualities mentioned in this prophecy apply to him. Jesus never became the ruler of any country, therefore, *And the government shall be upon his shoulders* could not be applied to him. At the most, one could call him *wonderful* because of his birth, but the rest of the qualities are linked to power and throne, which he never had, and he displayed no qualities of might. On the other hand he possessed a very meek nature. Even his own followers deserted him when he was arrested, and his enemies ridiculed him:

And they that passed by reviled him, wagging their hands, And saying, Thou that destroyest the temple, and buildest it thrée days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.
(Matthew 27: 39- 43)

Even the thieves who were crucified alongside mocked him, *The thieves also, which were crucified with him, cast the same in his teeth.*

(Matthew 27: 44)

As Jesus foretold the advent of a prophet who would come after him, therefore, he cannot have the title *Everlasting Father*. He said, *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* (John 14: 16)

Jesus never brought peace to the world. Instead, he remained oppressed by his enemies throughout his public life and was eventually put on the cross by them. The last quality does not apply to him either, as he never had any empire, to which he could bring peace and prosperity. In the light of these arguments, we can categorically say that this prophecy could only apply to the Holy prophet of Islam and not to Jesus.

The 9th Prophecy:

Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon fall by a mighty one. (Isaiah 10: 33- 34)

Roman and Persian were two very mighty and powerful Empires at the time of the Holy Prophet Muhammad (pbuh): they were defeated by his followers. Lebanon crumbled and fell to the followers of the Holy Prophet and is still under the yoke of Islam. Clearly this prophecy does not apply to Jesus and there is no doubt that the *Lord of hosts* mentioned here is none other than Holy Prophet Muhammad (pbuh).

The 10th Prophecy:

The burden of Egypt, Behold, the LORD rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall in midst of it. (Isaiah 19: 1)

This prophecy is clearly related to the Holy Prophet of Islam. It was the Muslims who removed the idols from the territory of Egypt and the country is still under the control of Muslims. The idols have been removed from there for ever, and since then one God is worshipped in Egypt. Christians have no ground to apply this prophecy to Jesus or to any other person.

The 11th Prophecy:

And it shall be for a sign for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they vow a vow unto the LORD, and perform it. And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even to the LORD, and he shall be entreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance. (Isaiah 19: 20- 25)

The prophecy speaks of a time when the people of Egypt would come to know God and would make sacrifices and offerings to Him. Egypt and Syria would unite and the inhabitants of these countries would visit each other; and would join in a common form of worship. This prophecy was fulfilled at the time of Holy Prophet of Islam (pbuh) when the people of Egypt and Syria accepted Islam and still owe their allegiance to the Holy Prophet Muhammad (pbuh). The third country mentioned in the prophecy is Israel. The whole of the population of Israel became Muslim and all the three nations worshipped the same God under the banner of Islam.

The 12th Prophecy:

And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. (Isaiah 21: 9)

The confederation of the Meccans and different tribes of Arabia raised an army of about twenty thousand strong fighting men, experienced in warfare, to attack Medina. The total population of Medina at that time was not more than three thousand, and was unable to resist the concerted attack by the enemy. When the news of the preparation of a huge Meccan army reached Medina, the Prophet of Islam asked for advice from the members of his council. He was advised to dig a trench on one side of

Medina, which was an open and unsafe. The enemy was most likely to attack from this side, as the other three sides were not suitable for an open attack. Therefore, the people of Medina started digging a trench.

When the digging was in progress, they came upon a rock, which proved difficult to break. The matter was reported to the Holy Prophet and a request for help was made to him. He hit the rock three times and smashed it to pieces. During this exercise, he was shown a vision, in which he saw that the keys of the Roman Empire, the Persian Empire, and The Kingdom of Yemen were given to him. This was a prophecy, which was fulfilled at the time of the second Caliph, Hadhrat Omar, and the Roman and the Persian Empires suffered a humiliating defeat and those countries were brought under the Muslim rule.

The prophecy by Isaiah 21: 9, in fact was fulfilled at the fall of the Roman Empire. With the fall of the Empire, the religion of Islam spread in those territories very rapidly and the graven images of false gods *hath broken unto the ground*, and thus, this prophecy was fulfilled in the person of the Holy Prophet Muhammad (pbuh).

The 13th Prophecy:

The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye

*travelling companies of Dedamin. The inhabitants of the land of Tema** brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from grievousness of war. For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar** shall fail: And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken it.*

(Isaiah 21: 13- 17)

This prophecy has depicted the battle of Badr, which took place about a year after the migration of the Holy Prophet of Islam (pbuh) from Mecca to Medina. The Meccan

army consisting of one thousand experienced and well equipped warriors attacked Medina. In this battle, three hundred and thirteen ill-equipped

Muslims inflicted a disgraceful defeat on *the children of Kedar*, the people of Mecca and the territories around. Unable to withstand the fierceness of Muslim swordsmen and archers, the Meccans fled from the battlefield leaving behind the dead bodies of their leaders. Almost every important leader of Mecca was killed in this battle and *the glory of Kedar failed* completely. Make a note of the words with which the passage begins: *The burden upon Arabia*. Here Tema and Kedar are respectively spoken of as Arabian tribes.

There is ample evidence that the Quraish were the descendents of Ishmael the firstborn of Abraham and Paran of the Bible (Arabic Faran) is the land in which they lived. The manifestation of Divine glory, which was predicted by the prophets and was due to take place from Paran, was the advent of the Holy Prophet Mohammad (pbuh).

The 14th Prophecy:

And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. (Isaiah 29: 12)

This prophecy refers to the time when the angel Gabriel appeared to the Holy Prophet Mohammad (pbuh) in the Cave Hira, the very first time and

**** Children of Ishmael Genesis 25: 13 and 25: 15.**

asked him to read. The Prophet answered that he did not know how to read. The angel repeated these words three times. That was the very first revelation the Holy Prophet received.

His wife Khadija took him to a Christian monk who told the Holy prophet that it was the same angel that appeared to Moses. He further observed that may he (the monk) still be alive to support the Holy Prophet when the people of Mecca would force him out of his house and he would be compelled to migrate. This incident has been widely reported in the history of Islam.

The book referred to in this prophecy is The Holy Qur'an, and person who *is not learned*, is none other than the Holy Prophet of Islam.

The 15th Prophecy:

The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

{Isaiah 42: 13}

This prophecy *The Lord shall go forth as a mighty man* referred to a *mighty* prophet who would be involved in the warfare with his enemies and win. It further states that the enemies would feel jealous and would try to destroy him by force, but without success. There is no prophet in the history of the world, who appeared after Isaiah befitting this description other than the Holy Prophet Mohammad (pbuh).

The 16th Prophecy:

And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

(Isaiah 62: 2)

And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name. (Isaiah 65: 15)

The mission of Jesus Christ was to deliver his message to the Israelites only. He emphatically refused to entertain anybody other than the Jews and instructed his followers to deliver the message of Christianity to the Jews only. These references from the New Testament, (Matthew 15: 24 and Matthew 10: 5-6), clearly show that the mission of Jesus was only to the Israelites. It is true, some of his followers went to the Gentiles against his command but that does not refute our argument, that the mission of Jesus was confined to the Israelites only. If the followers did not heed to the command of Jesus, they are to be blamed for it.

It was the Holy Prophet of Islam who claimed to be a reformer and a prophet sent by God for the whole of mankind. This claim is supported by the Holy Qur'an. God says in the Holy Qur'an:

Say, 'O mankind, truly I am a Messenger to you all from Allah to Whom belongs the kingdom of the heavens and the earth. (The Holy Qur'an 159: 7)

And We have not sent thee but as a Bearer of glad tidings and a Warner

for all mankind, but most men know not,

(The Holy Qur'an 34: 29)

And We have sent thee not but as a mercy for all people.

(The Holy Qur'an 21: 108)

The Bible, on the other hand does not support the claim of the Christians that Christianity is a universal religion. God Himself gave the name *Islam* to the new religion advocated by the Holy Prophet Mohammad (pbuh). God says:

This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion. (The Holy Qur'an 5: 4)

The kings of the time witnessed the glory of the Muslims. Almost the entire known civilised world came under the Muslim rule within a few years. We, therefore, can assert that these prophecies are fulfilled in the person of the Holy Prophet of Islam (pbuh).

These prophecies (Isaiah 62- 2 and 65- 15) tell us about a new nation with a new name that God Himself would give them. It would be a new religion, the followers of this religion would be very brave and courageous fighters and anybody confronting them would be completely annihilated. Although, the name *Christianity* was also a new name but it was not a God given name and Jesus never used the name *Christians* for his followers; therefore, this prophecy does not apply to him.

The 17th Prophecy:

Thou, O king sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will

tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beast of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure

(Daniel 2: 31- 45)

Nebuchadnezzar, the king of Babylon saw a dream, which he forgot. He called upon the wise men of his kingdom to tell him the dream and its interpretation. None of them could come up with the answer. Prophet Daniel prayed to God who revealed the dream and its interpretation to him. Daniel told the king that the gold head was the kingdom of Babylon, the silver breast and arms were the kingdoms of Persia and Midia which would come after the kingdom of Babylon. The brass thighs stand for the Greek Empire under Alexander, which became dominant after the kingdoms of Persia and Midia. The iron legs stand for the Roman Empire which attained power on the decline of the Alexandrian Empire.

Daniel went on with the interpretation and explained that the Roman

Empire would begin to decline in the latter days and would be destroyed by another power which would be more powerful than any other previous empires. The king saw in the dream, *that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold.* This was the prediction of the rise of a mighty Empire. The Roman and the Persian Empires clashed with early Islam, which resulted in the total destruction of both of these Empires. In the end Daniel said, *it shall break in pieces and consume all these kingdoms, and shall stand for ever.* The Holy Prophet and his followers defeated the Kaiser and the Chosroes and those countries are still under the Muslim Rule.

The 18th Prophecy:

God came from Tema (Genesis 25: 15), and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble. (Habakkuk 3: 3- 7)

Both Tema and Paran point to the children of Ishmael. The *Holy One* to appear from the land of Tema and Mount Paran is the Holy prophet Mohammad (pbuh). It is a historical fact that the Holy Prophet of Islam rose from Paran, when he marched into Mecca accompanied by ten thousand saints. According to Habakkuk, one sign of the promised one was that *the earth was full of his praise.* It cannot be just a coincidence that the name of the Prophet of Islam is *Mohammad*, meaning the praised one.

The prophecy also mentions, *Before him went the pestilence, and burning coals went forth at his feet.* Pestilence here means a disease on epidemic scale, which produces a large-scale destruction. The enemies of the Holy Prophet suffered complete destruction in their encounters with him and his followers.

The prophecy further states that, *He stood, and measured the earth: he beheld, and drove asunder the nations.* This part of the prophecy only applies to the Holy Prophet of Islam who drove asunder the nations defeated the most powerful nations of the world whenever and wherever they encountered the Muslims in the battlefield. The mountains and hills mentioned in the prophecy mean powerful enemies. When a small army, at the time of Hadhrat Abu Bakkr, advanced towards Palestine, which was under the rule of Roman Empire, the weaker Muslim forces crushed the superior forces of the Kaiser. The tents of Cushan were in affliction and the curtains of the land of Midian did tremble under the feet of the Muslim army. The people of Palestine found their salvation in laying down their arms before the Muslim forces.

The holy prophet (pbuh) in the New Testament.

In this section we give prophecies from the New Testament, which clearly foretell about the coming of a prophet after Jesus Christ. We believe that those prophecies were fulfilled in the person of Prophet Mohammad (pbuh). Now we shall take these prophecies one by one and see how far we are justified in this assumption.

The 1st prophecy:

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, which being interpreted is, God with us.

(Matthew 1: 23)

This prophecy is a reference to another prophecy foretold in the Old Testament by prophet Isaiah.

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

(Isaiah 7: 14-15)

The prophecy says, that a *virgin* shall give birth to a son *and they shall call his name Immanuel, which being interpreted is, God with us.* This prophecy has been applied mistakenly to Jesus by his followers because of the word *virgin* used in it.

When Jesus was put on the cross, and saw no way to escape from there, the words came out of his mouth in desperation were, *Eli, Eli, lama sabachthani? That is to say, My God, My God, why hast thou forsaken me?* (Matthew 27: 46)

When the Holy Prophet (pbuh) of Islam found it impossible to carry out his duties as a prophet of God, and convey the message of Islam to the people of Mecca, with the permission of God he decided to migrate to Medina. He made arrangements with one of his companions, Hadhrat Abu Bakr, and they both departed for Medina. On their way to Medina, they took refuge in a cave in the Mount Saur a little distance from Mecca. When the people of Mecca found out that the Holy Prophet Mohammad (pbuh) was missing from his house, they hired trackers to track him down. The people of Mecca were led to the mouth of the cave by the trackers, and were told that both the Holy Prophet and his companion were either in this cave or they had ascended to heaven. The Holy Prophet and Hadhrat Abu Bakr could see their feet from within the cave. Hadhrat Abu Bakr was apprehensive about the safety and welfare of the prophet and that the enemy might find out about their presence in the cave. The Holy Prophet said to him: *Grieve not, God is with us.* (Holy Qur'an 9: 40).

The Christian scholars have mistakenly applied this prophecy to Jesus because of the word *virgin* used in it. The word *virgin* does not necessarily apply to an unmarried woman; it also means a young chaste woman. The AWARD Illustrated Dictionary under the word *virgin* cites: *in early Christian times, unmarried or chaste woman distinguished for piety and steadfastness in religion.* The dictionary has limited these meanings to *the early Christian times*, but that cannot be correct. Even today, the word has the same connotation and carries the same meaning in literature unless it can be proved that the meanings of this word have changed since. In the light of this explanation, it could apply to any young woman, married or unmarried. It is, therefore, asserted that it is not right to attribute this prophecy to Jesus and that it is fulfilled in the person of the Holy Prophet Mohammad (pbuh).

The 2nd. Prophecy:

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and

built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus said unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is becoming the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. (Matthew 21: 33-44 Also Luke 20: 9- 18)

Jesus, in this parable, has presented, in brief, the history of prophets. It is not difficult to deduce from this passage that *vineyard* here stands for the *world*, *husbandmen* for the *mankind* at large and *fruit* for *virtue, piety and devotion to God*. The *servants* here stand for *prophets* and *son* for *Jesus* who appeared after a long line of prophets. When his son was *slain* the master of the vineyard would come, destroy those wicked husbandmen and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. It means that it would not be Jesus but someone mightier than him who would come to punish the husbandmen. Jesus also predicted there that the prophet hood would be taken away from the Israelites and would be given to another nation.

Therefore I say unto you The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof (Matthew 21: 43)

Then Jesus spoke about the stone which the builders rejected, and said, ***And whosoever shall fall on this stone shall be broken: but on***

whomsoever it shall fall, it will grind him to powder. (Matthew 21: 44). Jesus here referred to another prophecy foretold by Daniel 2: 31- 46, we have related earlier. It is not difficult to see that the only outstanding prophet that came after Jesus was the Holy Prophet Mohammad (pbuh). It is also worth mentioning that no prophet appeared in Israelites after Jesus Christ, thus the prophet hood was transferred to another *nation* i.e. Ishmaelite. The parable says that when the husbandmen would kill the son, *the lord therefore of the vineyard cometh*, and would punish the husbandmen. It is also implied that it would not be Jesus, but some one mightier than him.

This parable foretold the advent of a prophet who would appear after Jesus. That leaves none other than the Holy Prophet of Islam who appeared after Jesus. It is, therefore, asserted that this prophecy has been fulfilled in the person of the Holy Prophet Mohammad (pbuh).

The 3rd Prophecy:

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (Matthew 23: 39)

Here Jesus predicted that someone would come before his second advent. As it has already been stated that no prophet appeared in the Israelites after Jesus, and the prophet hood has been transferred to another nation. The only prophet who appeared anywhere in the world after the advent of Jesus was the Holy Prophet of Islam (pbuh).

The 4th Prophecy:

And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. (Mark 1: 6- 7)

Christians, as usual, try to apply this prophecy to Jesus. In this prophecy, John the Baptist said that he is unworthy to stoop down and undo the shoe latchet of the prophet who would appear after him. John said, *There cometh one mightier than I after me*, whereas, Jesus was a contemporary of him. Furthermore, Jesus admitted himself that he was not *mightier* than John the Baptist:

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heavens greater than he.

(Matthew 11: 11)

Everybody knows that Jesus was *born of a woman* as well; therefore, he included himself among those people who were not greater than John the Baptist. Someone may argue that the latter part of the verse does not apply to Jesus, but Jesus himself has negated this notion. Just before he departed from his disciples, Jesus commanded them:

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

(Acts 1: 4-5)

Here Jesus told the disciples that it would be someone else who would baptize them with the Holy Ghost, and that they should stay in Jerusalem and wait for him. Looking through the other prophecies on this subject, we strongly suggest that this prophecy was also fulfilled in the person of the Holy Prophet of Islam. (pbuh).

The 5th Prophecy:

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

(John 1: 19- 21)

The Jews sent priests and Levites to find out who Jesus actually was. They asked him if he was *Christ, Elias or that prophet*. This indicates that the Jews were expecting three persons, *Christ, Elias and that prophet*. This was a reference to prophecy related in Deuteronomy chapter 18 verse 18. The Bible tells us that Jesus was Christ, although, he denied it at the time when he was questioned by the delegate sent by the Jews. According to Jesus, John the Baptist was Elias. Our Christian friends are unable to point out the whereabouts of *that prophet*. We suggest that it was the Holy Prophet Mohammad (pbuh) as there was none other than him who

claimed to be a prophet after Jesus.

The 6th Prophecy:

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (John 14: 25-26)

This prophecy tells us:

1. The teaching that Jesus brought was not complete and final, as Jesus predicted that when the Comforter comes, *he shall teach you all things*.
2. Someone else would come after Jesus who would give the final and complete teaching. It would be a universal and final teaching because, *he shall teach you all things* implies a universal teaching, which has to be final; as nothing could be added to a complete teaching.
3. The Comforter will appear only when Jesus is no longer with his disciples. Christians do not recognise the Holy Prophet of Islam as the one foretold in this prophecy, and they believe that *the Comforter, which is the Holy Ghost* descended upon the Church and thus fulfilled the prophecy. There are few of questions that need to be asked in this respect:
 1. The concept of the Trinity advocated by Christians is that God the Father, God the Son and the Holy Ghost are three different entities and yet they are one. According to them, *three is one* and *one is three*. In other words Jesus is *God the Father* as well as the *Holy Ghost*. The question is who is going and who is coming when Jesus said he would go away and the Father would send the Holy Ghost?
 2. Was the Holy Ghost not with the Church when Jesus was present in this world?
 3. Jesus said that, *he shall teach you all things*. If that is the case, what has the Holy Ghost added to the teaching that Jesus had given to the Christians?

The words of the prophecy, *whom the Father shall send in my name* can only mean that the prophet to come would bear the testimony to my truth. The Holy Prophet of Islam did testify to the truth of Jesus as a true prophet of God.

The 7th Prophecy:

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.
(John 14: 16)

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.
(John 14: 30)

In the above two quotations from John chapter 14, Jesus told his followers about the advent of a prophet:

1. The prophet to come would bring complete and final teaching, because only a complete and final teaching could be for ever. It also implies that the teachings of Jesus were not complete. Islam, on the other hand claims to be a universal and complete religion. God says in the Holy Qur'an:

This day I have perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion. (The Holy Qur'an 5: 4)

2. The prophet to come would be a much greater prophet than Jesus that is why he said, *for the prince of this world cometh, and hath nothing in me.*

3. When Jesus said, *Hereafter I will not talk much with you*, he was saying that his time was finished and the next prophet who would be a much greater prophet than him would teach you every thing.

The 8th Prophecy:

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the word of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and

ye see me no more; Of judgment, because the prince of this word is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

(John 16: 7- 13)

This prophecy is a combination of three prophecies quoted earlier by John in chapter 14, verses 16, 25- 26 and 30. In this prophecy, Jesus told his disciples about the advent of a prophet who would come when he is no more among them. He said that:

1. He is about to leave them and go to his Father, *For if I go not away, the Comforter will not come unto you.*
2. The Comforter (when he comes) *will reprove the world of sin, and of righteousness, and of judgment.*
3. Jesus further tells his disciples that *I have yet many things to say to you, but ye cannot bear them now, howbeit when he Spirit of truth is come, he will guide you into all truth.*
4. *He shall not speak of himself; but whatsoever he shall hear, he shall speak.*

Jesus here had predicted about the arrival of a great prophet, who would appear after he is no longer with his disciples. This prophet *will reprove the world of sin, and of righteousness, and of judgement. He will reprove world of sin* because he will accuse the Jews of disbelief in Jesus. *Of righteousness*, because he will correct the erroneous belief of Christians about the death and resurrection of Jesus, and of justice, because he will put an end to satanic forces.

The Jews believed that they had killed the Messiah on the cross, and hence proved him to be an impostor, beyond any shadow of doubt, by causing him to die an accursed death. Christians agree with the Jews that although Jesus died an accursed death, it was to wash away the *original sin* and save them from eternal condemnation.

The Holy Prophet of Islam rejected both these claims, and pointed out the errors they both had made in this regard. The Holy Qur'an declared that the Jews were wrong in rejecting Jesus, and that they had failed to kill Jesus, a Messenger of God, either by crucifixion or by any other means:

*And because of their disbelief and their uttering against Mary a grievous calumny, And their saying, We did kill the Messiah, Jesus son of Mary, the Messenger of Allah; whereas they slew him not, **nor crucified*** him, but he was made to appear to them like one crucified; and those who differ therein are certainly in a state of doubt about it; they have no definite knowledge thereof, but only follow a conjecture; and they did not convert this conjecture into a certainty.* (The Holy Qur'an 6: 157- 158)

The mere fact that Jesus did not die on the cross, negates the notion of resurrection. (This has been dealt with separately in the chapter *Did Jesus die on the cross?*) Jesus further told his followers, that he had yet many things to tell them, but they were not ready, but when the *Spirit of truth*

comes, he would guide them into the whole truth. That is to say, that he would bring complete and final teaching, because only complete and final teaching could be for ever. It also implies that the teaching of Jesus was not complete.

He further told his disciples that *the Spirit of truth* shall not speak anything of himself, but whatsoever he shall hear, he shall speak. This also is a reference to the prophecy of Moses, mentioned in Deuteronomy.

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. (Deuteronomy 18: 18)

Moses made a prophecy about a prophet to come, and God said that He will put His words in his (prophet's) mouth. Christians claim that this prophecy was fulfilled in the person of Jesus. Jesus made a similar prophecy about some one, who would come after him. If the claim of the Christians is accepted, even then, there is someone to come after Jesus

*** killed him by crucifixion**

who *shall not speak of himself; but whatsoever he shall hear, that shall he speak*. (John 16: 13). Muslims believe that the teachings brought by the Holy Prophet of Islam (The Holy Qur'an) is the actual spoken word of God, which was revealed to him through the angel Gabriel. There has been nobody except the Holy Prophet Mohammad (pbuh) who claimed to be a prophet mentioned in this prophecy. It should be remembered that it required a person to fulfil the task that Jesus prophesised in these verses, not just a spirit descending on the Church as claimed by Christians. Therefore, we assert that the *Spirit of Truth* and the *Comforter* mentioned in John 16: 7- 13, is none other than the Holy Prophet of Islam (pbuh).

In the end we would like to quote Paul who came on the scene when Jesus was no longer in the world. In the first epistle to the Corinthians he says that their knowledge is not complete. But *when that which is perfect is come* the incomplete knowledge will be of no use. He says:

For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away
(I Corinthians 13: 9- 10)

We have tried to establish from the Bible that the prophet hood did not end with Jesus, and it requires a universal Prophet and Teaching to bring humanity under the umbrella of one religion. Christianity or any other religion is not suitable for this purpose. No other religion recognises the prophets of other religions sent by God. Islam is the only religion, which makes it incumbent upon its followers to believe in all the prophets of God sent by Him at any time anywhere in the world. God ordains Prophet Muhammad (pbuh) in The Holy Qur'an to declare:

Say ye: 'We believe in Allah and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and his children, and what was given to all other prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves'.
(The Holy Qur'an 2: 137)

Say, 'We believe in Allah and in that which has been revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes and that which was given to Moses and Jesus and other

prophets from their Lord. We make no distinction between any of them and to Him we submit. (The Holy Qur'an 3: 35)

The followers of Jesus try to present him as a universal reformer whereas one cannot find any statement by him in the Holy Scriptures that he came to guide the whole of mankind. The Holy Prophet of Islam on the other hand was told by God to declare:

And We have not sent thee but as a Bearer of glad tidings and a Warner for all mankind, but most men know not. (The Holy Qur'an 34: 29)

And We have sent thee not but as a mercy for all peoples. (The Holy Qur'an 21: 108)

*Blessed is He Who has sent down the **Discrimination*** to His servant, that he may be a Warner to all the worlds.* (The Holy Qur'an 25: 2)

Say, 'O mankind, truly I am a Messenger to you all from Allah to Whom belongs the kingdom of the heavens and the earth. There is no God but He. He gives life, and He causes death. So believe in Allah and His Messenger, the Prophet, the Immaculate One, who believes in Allah and His words; and follow him that you may be rightly guided.

(The Holy Qur'an 7: 159)

Islam, therefore, is the only religion qualified to be a universal religion and the Holy Prophet of Islam a universal prophet. On the other hand not only that Jesus did not make any claim to be a universal messenger, he foretold the coming of a prophet who *will guide you into all truth.*

***That which differentiates between what is true and what is false.**

Some references of interest

The purpose of Jesus' visit to this world:

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.
(Matthew 10: 34- 35)

When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.
(Mark 2: 17)

I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.
(Luke 12: 49- 53)

For the Son of man is come to seek and to save that which was lost.
(Luke 19: 10)

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
(John 3: 17)

And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.
(John 9: 39)

I am come a light into the world, that whosoever believeth on me should not abide in darkness.
(John 12: 46)

And other sheep I have, which are not of this fold: them also I must bring,

and they shall hear my voice; and there shall be one fold, and one shepherd.
(John 10: 16)

Fasting:

So we fasted and besought our God for this: and he was entreated of us.
(Ezra 8: 23)

And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.
(Mark 2: 19- 20)

The wine:

Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.
(Genesis 27: 28)

And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flock of thy sheep, in the land which he sware unto thy fathers to give thee.
(Deuteronomy 7: 13)

And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.
(Psalms 104: 15)

Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall unto thee, Do we not certainly know that every bottle shall be filled with wine?
(Jeremiah 13: 12)

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.
(Proverbs 20: 1)

He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.
(Proverbs 21: 17)

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

(Daniel 1: 8)

Whoredom and wine and new wine take away the heart. (Hosea 4: 11)

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. (Romans 14: 21)

The miracle of Jesus turning water into wine:

Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew ;) the governor of the feast called the bridegroom. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. (John 2: 7- 10)

And be not drunk with wine, wherein is excess; but be filled with the Spirit (Ephesians 5: 18)

The graven image of God:

Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. (Exodus 20: 3- 4), also Duet. 5: 8)

Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. (Deuteronomy 5: 8- 9)

Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God. (Leviticus 26:1)

Lest ye corrupt yourself, and make you a graven image, the similitude of

any figure, the likeness of male or female. (Deuteronomy 4: 16)

When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger. (Deuteronomy 4: 25)

Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen. (Deuteronomy 27: 15)

To whom then will ye liken God? or what likeness will ye compare unto him? (Isaiah 40: 18)

Who hath formed a god, or molten a graven image that is profitable for nothing? (Isaiah 44: 10)

What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? (Habakkuk 2: 18)

Punishment to the false prophet:

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. (Deuteronomy 13: 1- 3)

*Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; **By sword and famine shall those prophets be consumed.*** (Jeremiah 14: 14- 15)

Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour. Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD. (Jeremiah 23: 30- 32)

And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God.

(Ezekiel 13: 9)

Death to the false prophet:

But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. (Deuteronomy 18: 20)

Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth; this year thou shalt die, because thou hast taught rebellion against the LORD. So Hananiah the prophet died the same year in the seventh month.

(Jeremiah 28: 15- 17)

*Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar** the king of Babylon; and he shall slay them before your eyes.*

(Jeremiah 29: 21)

And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speaketh lies in the name of the LORD: and his father and

**This is probably Nebuchadnezzar

his mother that begat him shall thrust him through when he prophesieth.
(Zechariah 13: 3)

And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him and will destroy him from the midst of my people Israel. (Ezekiel 14: 9)

Signs of the false prophet:

And if thou say in thine heart, How shall we know the words which the lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shall not be afraid of him.
(Deuteronomy 18: 21- 22)

Even a false prophet?

IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or wonder comes to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shall not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.
(Deuteronomy 13: 1- 3)

Follow the Law of Moses:

And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself. (1 Kings 2: 3)

What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it
(Deuteronomy 12: 32)

House of David:

Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.
(1 Kings 2: 33)

And king Solomon shall be blessed, and the throne of David shall be established before the LORD for ever. (1 Kings 2: 45)

And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high place. (1 Kings 3: 3)

Divorce and Adultery in the Christian Religion:

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. (Matthew 5: 31- 32)

And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery. (Mark 10: 11- 12)

Whosoever putteth away his wife, and married another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery. (Luke 16: 18)

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. (Matthew 19: 9)

It is not clear why anybody cannot marry the woman whom her husband has divorced without any fault of her own.

For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. (Romans 7: 2- 3)

The Disciples shall Desert Jesus:

Behold, the hour cometh, yea, is now come, that ye shall be scattered,

every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.
(John 16: 32)

Death of Jesus:

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.
(Luke 23: 46, also Matthew 27: 50, Mark 15: 37, John 19: 30)

Ascended to Heaven:

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

(The Acts 1: 9- 11)

Salvation:

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (The Acts 4: 12)

The prohibition of eating swine flesh:

And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

(Leviticus 11: 7- 8)

Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you. And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

(Deuteronomy 14: 7- 8)

Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels.

(Isaiah 65: 4)

They that sanctify themselves, and purify themselves in the gardens behind

one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD. (Isaiah 66: 17)

Vision of Peter, (excuse for eating swine flesh):

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven. (The Acts 10: 9- 16)

God:

God is a Spirit: and they that worship him must worship him in spirit and in truth. (John 4: 24)

Non-Believers Condemned:

And this is the condemnation, that light is come into the world, and man loved darkness rather than light, because their deeds were evil

(John 3: 19)

Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. (John 9: 31)

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. (John 12: 47)

God heard his prayers:

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. (John 11: 41- 42)

People saw him after resurrection:

And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. (The Acts 13: 31)

And as they went to tell his disciples, behold, Jesus met them, saying, All hail, And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. (Matthew 28: 9-10)

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for the fear of the Jews, came Jesus and stood in the midst, and saith unto them, peace be unto you. (John 20: 19)

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. (Luke 24: 36-43)

Him God raised up the third day and shewed him openly; Not to all people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. (John 4: 24)

Non-Believers deliberately kept in the dark:

And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

(Mark 4: 10- 12)

Holy Ghost; A separate entity:

And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus.....And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that thing which shall be born of thee shall be called the Son of God. (Luke 1: 30- 35)

Three personalities of the Bible with similar attributes.

Is it possible that the *three persons in the Trinity* are the three persons mentioned in the following verses? We are told that all three partners of the Trinity are equal in authority, attributes and power. If one member of the Trinity can incarnate and take up human form, why not the other two? And if *word* can be part of the Trinity, *wisdom* should also be considered for that position as the wisdom begets the words and is, therefore, superior to the words.

Word:

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. (John 1: 1- 2)

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as the only begotten of the Father,) full of grace and truth. (John 1: 14)

Wisdom:

The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.

Melchisedec:

FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. (Hebrews 7: 1-3)

Another god?

Paul cured a crippled man who could not walk. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. (The Acts 14: 11)

The light is not permanent:

As long I am in the world, I am the light of the world. (John 9: 5)

God, no one can see Him:

o man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. (John 1: 18)

And he said, Thou canst not see my face: for there shall no man see me, and live. (Exodus 33: 20)

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. (I John 4: 12)

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. (I Timothy 6: 16)

God, they have seen:

And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. (Genesis 32: 30)

Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel: and there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness.
(Exodus 24: 9- 10)

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.
(Genesis 32: 24- 30)

And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. (Exodus 33: 11)

And Manoah said unto his wife, We shall surely die, because we have seen God.
(Judges 13: 22)

I have heard of thee by the hearing of the ear: but now mine eye seeth thee.
(Job 42: 5).

IN the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. (Isaiah 6: 1)

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.
(John 14: 7)

Concept of God:

The central figure of every revealed religion is the concept of God. God, the creator of the universe, master of all the worlds has certain attributes which are common to all religions. Judaism and Christianity have

presented God in such a way that it is very difficult to recognise Him.

Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. (Isaiah 40: 28- 29)

But in the following verses God has human weakness, which raises serious questions about His capabilities as God.

It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. (Exodus 31: 17)

And it repented the LORD that he had made man on the earth, and it grieved him at his heart. (Genesis 6: 6)

And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the Strength of Israel will not lie nor repent: for he is not a man that he should repent. (I Samuel 15: 28- 29)

And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. (Genesis 18: 20- 21)

Sleeping for sorrow?

The night before Jesus was apprehended, he went to a place called Gethsemane with his disciples. He told them to wait there and took Peter, James, and John with him and told them to keep a watch over him and went forward a little distance to pray. (Mark 14: 33). He came back and found them sleeping, *and saith unto Peter, Simon, sleepest thou? Couldst not thou watch one hour? (Mark 14: 37)*. Incidentally, Jesus brought with him Peter, James, and John, but when he returned from the prayer, there were only Peter and Simon. We do not know what happened to James and John and where Simon came from. He withdrew again and when he came back again, he found them asleep. This happened three

times. Luke gave a very interesting explanation for the irresponsible behaviour of the disciples:

And when he rose up from prayer, and was come to the disciples, he found them sleeping for sorrow. (Luke 22: 45)

Hell:

As therefore the tears are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. (Matthew 13: 40- 42)

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. (Matthew 13: 49- 50)

Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. (Matthew 18: 8-9)

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? (Matthew 23: 33)

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:And these shall go away into everlasting punishment: but the righteous into life eternal. (Matthew 25: 41- 46)

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that shall never be quenched. Where their worm dieth not, and the fire is

not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire. Where their worm dieth not, and the fire is not quenched

(Mark 9: 43- 48).

Help of God is conditional:

And the word of the LORD came to Solomon, saying, Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: And I will dwell among the children of Israel, and will not forsake my people Israel.

(I Kings 6: 11-13)

Every child is sinless at birth:

(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord).

(Luke 2: 23)

Evil spirit descended from God:

But the spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him .

(I Samuel 16: 14)

And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other time: and there was a javelin in Saul's hand.

(I Samuel 18: 10).

Signs of Faith:

Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

(Matthew 21: 21)

And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

(Matthew 17: 20).

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.
(John 14: 12- 14)

And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.
(Luke 17: 6)

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hand on the sick, and they shall recover.
(Mark 16: 16- 18).

Talking donkey:

And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?
(Numbers 22: 27- 28)

Saddled who?

And he spake to his sons, saying, Saddle me the ass. And they saddled him.
(I Kings 13: 27)

Turn the other cheek:

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.
(Matthew 5: 39- 41)

If it was the teaching of Jesus for his followers not to resist evil and turn the other cheek, why were they told to buy the swords?

Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.
(Luke 22: 36)

The followers of Jesus took this advice and disregarded the first one. Even until now they won't let the sword go and use it against the poor nations of the world whenever they think it necessary. Even the disciples of Jesus followed his instructions and acquired the swords. When Jesus was arrested, one of his disciples attacked them who came to apprehend him.

And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.
(Matthew 26: 50- 51)

Threat of death:

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, And consulted that they might take Jesus by subtilty, and kill him.
(Matthew 26: 3- 4)

Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death.
(Matthew 26: 59)

And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.
(John 5: 16- 18)

Jesus goes into hiding:

And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation: And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel

together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

(John 11: 51- 54)

Forgiveness:

For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not their trespasses, neither will your Father forgive your trespasses.

(Matthew 6: 14- 15)

Take heed to yourselves: If thy brother trespasses against thee, rebuke him: and if he repent, forgive him.

(Luke 17: 3)

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

(Colossians 3: 13)

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

(Ephesians 4: 32)

Lying spirit descends on Prophets:

And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on his manner, and another said on that manner. And there came forth a spirit, and stood before the LORD, and said, I will persuade him. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

(I Kings 22: 19- 23)

Cursed in the name of the Lord?

And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

(II Kings 2: 24)

The altar polluted:

And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.

(II Kings 23: 16)

Treatment for the snake bitten:

And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

(Numbers 21: 8- 9)

Entry prohibited:

A bastard shall not enter into the congregation of the LORD, even to his tenth generation shall he not enter into the congregation of the Lord.

(Deuteronomy 23: 2)

If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp. But it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again.

(Deuteronomy 23: 10- 11)

Sin versus Law:

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

(I John 3: 4)

For sin shall not have dominion over you: for ye are not under the law, but under grace.

(Romans 6: 14)

Hundredfold in this world:

Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters,

and mothers, and children, and lands, with persecutions; and in the world to come eternal life. (For some reason fathers and wives are left out).

(Mark 10: 28- 30)



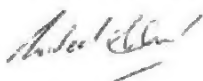
Christianity at a Glance – A Review

This is a thorough piece of work undertaken with meticulous care and attention to detail. In this examination of the basic doctrines of Christianity, the author has utilised logic and reason to dispel many of the beliefs that have been taken for granted. In doing so, he has presented alternative views in many instances, which may not be popular, but remain extremely plausible on the basis of the evidence he has put forward.

Mr Omar is a humble, unassuming man and his outward simplicity belies the depth of understanding he clearly has of the subject at hand. While highly critical of certain stances being taken by Christendom, the author has remained respectful and temperate in his use of language – a feature that should be adopted more often by some of the more fiery scholars who chose to opine on these issues.

The treatise deserves careful study by every seeker after truth and, where appropriate, responded to so that a healthy debate on the subject can follow to give clarity to a religious belief adopted by the majority of the population of this world.

Waleed Ahmad



15th March 2010



Mohammed Ahmed Omar, the eldest son of Mahasha Mohammed Omar, a distinguished Missionary of Jama'at Ahmadiyya was born in Qadian, India and migrated to Pakistan with his parents in 1947.

After finishing his studies in Rabwah, Pakistan he came to England in 1962. His contact with Christianity made him interested in comparative religions. He has lived in the Borough of Croydon ever since he came to live in the UK. As a member of Croydon Jama'at he had the opportunity to serve the Jama'at in different capacities. After his retirement he is serving as team member of Jalsa Salana UK since 2005.

Christianity at a Glance



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